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BEIRUTER TEXTE UND STUDIEN • BAND 29

A CATALOGUE
OF THE ISLAMIC DOCUMENTS
FROM AL-ḤARAM AŠ-ŠARĪF
IN JERUSALEM

BY

DONALD P. LITTLE

BEIRUT 1984

IN KOMMISSION BEI FRANZ STEINER VERLAG • WIESBADEN

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DONALD P. LITTLE
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*For my wife, Betsy,
and my son, David.*

FOREWORD

The decision to write this book rather than another one is due in no small measure to Ulrich Haarmann, former director of the Orient-Institut der Deutschen Morgenländischen Gesellschaft in Beirut. By his enthusiasm for my work on the Ḥaram documents and his willingness to accept a catalogue of the documents for publication within the Institute's series, I was persuaded to put aside the Mamlūk manuscript that I was editing and to devote my energies to the documents. Given the importance of the documents, I do not regret that decision and I would like to thank Professor Haarmann for helping me make it. I would also like to thank Professors Anton Heinen and Gernot Rotter, present and past directors of the Orient-Institut, as well as their assistants, Andreas Rieck, Stefan Leder, and Wolfgang Köhler, for seeing this difficult manuscript through the press in trying circumstances. With their help and that of the personnel of the Imprimerie Catholique the book survived three years of civil war, the Israeli invasion, and various peace-keeping missions. Such a book would not have been possible at all had it not been for the encouragement and support given me by McGill University. In this respect I would like to express my appreciation again to Charles J. Adams, Director of the McGill Institute of Islamic Studies, who convinced me that it was my duty to go to Jerusalem in 1978 even though he knew that I did not want to. His advice was sound, and had I not followed it I would have missed what has turned out to be an adventure in scholarship. I should also thank Professor Adams as well as Professor Walter F. Hirschfeld, former Vice Principal of Graduate Studies and Research at McGill, for the generous financial support which they made available to me; without it the documents would not have been photographed. To friends in Jerusalem I would like again to express my admiration for the bold determination they showed in overcoming obstacles: Amal Abul-Hajj and Issam Awwad at the Ḥaram and Crystal Bennett and

Nicholas Stanley-Price at the British School of Archaeology. I shall always be grateful to them for their help and hospitality.

As far as the preparation of the book is concerned, I want to thank Amal Abul-Hajj and Linda Northrup for graciously permitting me to proceed with a task that they had planned to undertake themselves. To several of my colleagues at McGill I owe apologies as well as thanks: apologies for badgering them, often inopportunistly, for their advice in deciphering illegible Arabic script, and thanks for the patience and good humor with which they gave their help. Emile Wahba, a member of the staff of the Institute of Islamic Studies Library, was my chief victim and benefactor in this respect, but I am also indebted to several others, most notably Professor Issa J. Boullata, Hoda Lotfy, and Hanan Awwad. I was able to enlist the help of several other persons in studying the Persian documents. Professor Hašim Kamali generously provided translations of some of these documents, and A. Moussavi summarized others. Along with these gentlemen I would like to thank Khusro Hussaini, Ruşen Sezer, Jan Weryho, and Professor Uner Turgay for their assistance in solving problems arising from the Persian texts. Needless to say, I am myself solely responsible for any errors remaining in the catalogue, whatever their nature may be. Thanks are also due to another colleague in the Institute, Selwa Ferahian, for the efficiency and cheerfulness with which she provided elusive reference materials from the Institute and other libraries.

Finally I would like to state my appreciation to all those members of my immediate and extended family in Montreal, New Hampshire, and Tennessee, who decided with considerable indulgence and forbearance to humor me while I was so intent on preparing this catalogue, even though they would have preferred it if I had been engaged in a less solitary pursuit.

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INTRODUCTION

1. DISCOVERY OF THE DOCUMENTS

The approximately nine hundred Islamic documents comprising the Ḥaram collection were discovered in two batches, in August 1974 and October 1976, in the Islamic Museum located within the precincts of al-Ḥaram aš-Šarīf in Jerusalem, the third most holy place in the Muslim world. Situated in a vaulted hall built by the Crusaders, just west of al-Masğid al-Aqṣā and adjacent to Bāb al-Mağāriba in the west wall of the Ḥaram, the museum had been closed for renovation and repairs for more than a year when the first discovery was made by the curator, Amal Abul-Hajj (now Hull). Not unnaturally, her curiosity had been aroused by the fact that some of the display cases in the museum contained locked drawers with contents unknown; when unlocked and opened by the long-time custodian of the museum, one of these turned out to be stuffed with no less than 354 documents written on paper and parchment of various sizes. In spite of their crumpled condition and the near illegibility of the scripts which covered many, Abul-Hajj was able to read enough dates to determine that they were six hundred and more years old and that they seemed, accordingly, to relate to the period of Mamlūk rule in Jerusalem and Palestine. Just this much information derived from cursory examination brought her soon to the realization that, given the small number of medieval Islamic documents of any kind known then to exist, she had made a discovery which might well be of major significance for the study of the Islamic history of Jerusalem. Lacking technical assistance of any kind, meeting indifference from her superiors in the Ḥaram to whom she gave news of her discovery, and preoccupied with the task of cataloging 611 Qurʾāns held by the museum in addition to her normal duties, Abul-Hajj did not begin working on the documents in earnest until the spring of 1976. At this time she was introduced to a young student of the Mamlūks, Linda Northrup by

name, who in the course of research in Cairo had studied a long *waqfiya* (endowment deed) issued on behalf of the Mamlūk sultan Qalāwūn (678-89/1280-90). On the basis of her experience with this Mamlūk document Northrup volunteered to assist Abul-Hajj in a more systematic study of the documents than had previously been possible; this took the form of deciphering and summarizing fifty of the more legible documents in preparation for an article which would make the discovery known and give some indication of its significance to the world of scholarship.¹ After the preliminary work for this publication had been completed and Northrup had returned to the McGill Institute of Islamic Studies in Montreal in order to write her dissertation on Qalāwūn, Abul-Hajj discovered another, even larger, group of documents of the same nature and from the same period in another locked drawer in the museum. Again, however, she found herself with insufficient time, no assistance, and no support or interest from the Ḥaram bureaucracy, and was thus unable to cope with the new documents. It is worth noting parenthetically that a predecessor in the museum had apparently been confronted with and ultimately defeated by the same problem, for with the second lot of documents were found fifteen small pieces of paper of modern vintage, on which were written brief notes pertaining to the documents. Obviously someone had taken an interest in the documents before Abul-Hajj rediscovered them; I like to think that this person was soon overwhelmed by the difficulties involved in working with them and, after an initial burst of enthusiasm which lasted through only fifteen documents before it turned into resignation and disgust, crammed all the documents along with the notes into the two drawers. That Amal Abul-Hajj, on the other hand, did not give up but persisted and eventually succeeded in surmounting the obstacles that stood in the way of preserving the documents and insuring that they would be available to scholars is greatly to her credit, and all students of medieval Islamic history owe her a debt of gratitude.

In 1978 a final obstacle was posed by personal circumstances in her life which obliged her to resign her position at the museum, with the

¹ LINDA S. NORTHRUP and AMAL A. ABUL-HAJJ: *A Collection of Medieval Arabic Documents in the Islamic Museum at the Ḥaram al-Šarīf*. In: *Arabica* 25 (1979), 282-91. Here I should acknowledge my indebtedness to their article in preparing this catalogue but state that my descriptions do not always agree with theirs.

realization that the disposition of the documents would thereafter be in doubt. Therefore, before the resignation was to take effect she invited my cooperation in taking measures to preserve and record the collection. With remarkable speed and considerable imagination the Institute of Islamic Studies and the Faculty of Graduate Studies and Research of McGill University provided the financial means to send a team of three persons, including Northrup, Martin Lyons (a professional photographer), and myself, to Jerusalem to restore and photograph the documents. The assurances that we had received to the effect that work could commence immediately, without impediment, upon our arrival in Jerusalem were not fulfilled. But after a period of initial confusion in which some officials at the Ḥaram and elsewhere in Jerusalem demonstrated a certain reluctance to authorize our activities, a rescript was issued by the Ministry of Endowments and Sacred Affairs in Amman, instructing the Council of Endowments in Jerusalem to facilitate our efforts. Within a period of two weeks all the documents except small fragments were photographed in multiple exposures. Sets of these photographs are now deposited in the Islamic Museum in the Ḥaram and at the Institute of Islamic Studies in Montreal, and microfilm copies have been provided to the Jordanian Department of Libraries and Documentation and to the University of Jordan.

Before the documents could be photographed, however, an effort had to be made to record them and to restore them to a state in which they could be photographed effectively. These tasks were performed in an improvised but nonetheless effective manner. First, we tried to sort all the documents on the basis of format alone, even though in many cases we did not know the significance of the form. Nevertheless, it was clear from the appearance of the documents or sometimes from the word that opens them that some documents belonged to the same category as others and could be grouped accordingly. Then each document was measured and assigned a number, beginning with 71 since seventy of the documents had already been numbered in preparation for the article written by Northrup and Abul-Ḥajj. As a result of this procedure documents similar in form appear in clusters on the numerical list that was drawn up, but these clusters are separated by many exceptions; be that as it may, each document was assigned a number for purposes of identification, and the numbers were recorded along

with the measurements. Simultaneously we were trying to flatten the documents and eliminate the folds and wrinkles that they had suffered by being wadded and crammed into drawers. Following the advice that Abul-Hajj had received from an Austrian expert on the preservation of records, we took what still seems to me the bold step of wetting the documents with water sprayed from an atomizer and then pressing out the wrinkles, while blotting the documents with cloth and absorbent paper and praying that the ink would not run. As Abul-Hajj had been assured, it did not. Finally, the documents were placed while still damp between the pages of CRESWELL's *Early Muslim Architecture*, which, as every Orientalist knows, was published in the form of two large, extremely heavy volumes, and on top of these were placed, for extra pressure, a number of Islamic tombstones from those available in the museum. It is a pleasure to report that when after twenty-four hours the documents had been removed from these makeshift presses, they looked—most of them—as if they had been written yesterday. Granted, many of the documents have been stained by moisture (not ours), and many are marred by tears and holes; nevertheless, they are for the most part in a remarkable state of preservation for documents of their age and provenance and compare favorably in this respect with many of the Mamlūk books that I have examined in manuscript form. At this point the documents were photographed and subsequently stored in filing cabinets in the office of the museum. I hope that at some point the documents can be placed between plates of glass and sealed with tape in order to protect them, but any preservation measures are obviously to be taken at the discretion of the museum. For my own part I am grateful for the opportunity given me by Abul-Hajj to assist in providing photographs for the use of scholars so that handling of the originals might be minimized.

2. NATURE AND SIGNIFICANCE

Although I have already published a report on the nature and significance of the collection, based on a preliminary survey undertaken during the 1978-79 academic year,² I have now reached a point in my

² *The Significance of the Haram Documents for the Study of Medieval Islamic History*. In: *Der Islam* 57 (1980), 189-217.

research at which I can modify and often correct many initial impressions. More importantly, increased familiarity with the documents, gained in the process of preparing this catalogue, has enabled me to form a hypothesis regarding the character of the collection as a whole. This represents a considerable advance in my earlier perception of the documents, since for a long time I was unable to see any connection among the various components of the collection beyond a certain proximity of date and uniformity in the place of issue. In other words, though I knew that most of the documents concern transactions made in Jerusalem during the late fourteenth century, I did not know why they were collected, kept, and survived as an aggregate.

To answer this question, one must begin with the fact that the collection consists of two easily distinguishable groups of documents: (1) a small number (twenty-eight) of documents written mainly in Persian, along with an even smaller number (fourteen) of related documents written in Arabic, and (2) the bulk of the collection, all written in Arabic. Besides language, the two are also distinguished by subject matter, in that practically all the documents in the second category concern transactions that were conducted in Jerusalem and surrounding territory, whereas none of those in the first category has any discernible connection with that area.

The first group can be subdivided into two sections on the basis of language. First, the twenty-eight documents written mainly in Persian. In many of these the headings, consisting usually of a notation made by a judge or notary regarding the disposition of the document, as well as the dates are written in Arabic (see plate no. 16). All of these documents deal with persons and places in the Iranian world and as such look and sound so exotic that they could not be confused with the Arabic or Arabicized names that appear in the Arabic documents. A few of these Persian documents have notations written in Armenian and Mongolian (in the Uigur script), which seem to be witnessing clauses. This last feature gives a good clue to the origin of these documents, indicating as it does, that they must have come from an area in which the presence of Persian, Arabic, Mongolian, and Armenian on a single document would seem perfectly natural. Another clue is provided by the place names. Most of these refer to villages that I have not been able to locate on maps, in gazetteers, or elsewhere, but a few, such as Arrān, Mākū,

Qarābāg, and Marand, are well known places in Transcaucasia. Since, moreover, the four languages in question were used there during the period in which the documents fall, namely in the first half of the fourteenth century, it would seem likely that they were issued by officials either located in or involved with that area. Furthermore, the fact that four Persian documents may well be decrees issued by the Ġalāyirids, who are known to have been active in Azerbaijan in the mid-fourteenth century, would certainly not weaken the hypothesis that the Persian documents as a group are connected with Transcaucasia. Until such time as more of the names of places and persons that appear on the Persian documents can be identified it will be impossible to assert that all of them have the same origin; be that as it may, on the basis of the evidence presently at my disposal I am inclined to think that most, perhaps all, of them are of Transcaucasian provenance. Why, then, were they in Jerusalem?

As already mentioned, none of the Persian documents makes any mention of Jerusalem; nor is there any indication that any of the persons mentioned therein lived in or had any connection with the city. Instead, all concern transactions involving persons who lived in the east, and places presumably in or near Transcaucasia; many concern the sale or lease of land, villages usually, and several of these mention the name of one Amīr Ādūġī b. Yāzili or a member of his family. How the documents came to Jerusalem cannot be answered with certainty, but two alternatives suggest themselves. One is that there may have been resident in Jerusalem a family or community from Transcaucasia, complete with judges, legal witnesses and notaries, and that these officials issued documents in Persian for this group in Jerusalem to record business and legal arrangements made in Transcaucasia. This hypothesis seems highly unlikely in the light of what is known about Muslim courts, which were firmly rooted in and had jurisdiction over the area in which they were located. A more likely explanation is that a family of Caucasian origin settled in Jerusalem, having migrated there originally, perhaps, as pilgrims, bringing the documents with them as records of transactions conducted in their homeland.³ For a plausible reason to be mentioned

³ We know that there was a quarter in the south of Jerusalem called Ḥārat al-Mašāriqa because most of the inhabitants were of Persian or Iraqi origin. This

later, these documents came to be deposited with the Arabic documents of Jerusalem origin. But whatever their provenance may be, the Persian documents are extremely interesting and important in and of themselves as documents, being among the earliest specimens of Islamic documents written in Persian known to have survived.⁴ Needless to say, they require the attention of experts in Persian palaeography and diplomatics as well as fourteenth-century Caucasian and Iranian history before their true significance can be determined.

In addition there are the fourteen documents written in Arabic⁵ that I have said are related to the Persian documents; they are related in the sense that they, too, refer to persons with Persianate names who made transactions in places with non-Arabic names. It should be mentioned that these documents are "foreign" even in appearance (see plate no. 17), especially in terms of the format and sometimes even the script that are used, and were it not for the difference in language it would be easy to mistake an Arabic for a Persian document. These Arabic documents also need study by experts before they can be positively identified, but they too contain clues which permit us to guess about their nature. First it should be pointed out that eleven of the fourteen bear dates contemporary with those of most of the Persian documents, that is to say the first half of the fourteenth century: the Arabic documents of this period range from 713 to 753/1313-1353, and the Persian from 700 to 754/1300-1353. The Arabic documents also contain references to places in Transcaucasia; more specifically there is a reference in one document to villages in the district of Muḡān, the steppe area south

quarter was known as early as the eleventh century, and there are references to it in the Ḥaram documents, that is to say in the late fourteenth century. Cf. S. D. GÖRTEIN: *Al-Ḥuds*. In: *EI*², V, 328.

⁴ The earliest Persian document in the Ḥaram is dated 604/1208 and there are several others from the seventh / thirteenth century. Most, however, were issued in the eighth / fourteenth century. According to H. BUSSE: *Diplomatic*, iii, *Persian*. In: *EI*², 313, "the oldest original documents preserved belong to the Ilkhān period," and thus are contemporaneous with the Ḥaram documents, but there is also a handful of earlier documents written in Judaeo-Persian dating from the eighth and eleventh centuries. See BERNARD LEWIS: *Sources for the Economic History of the Middle East*. In: *Studies in the Economic History of the Middle East*, edited by M. A. Cook. London 1970, 84. Cf. V. MINORSKY: *Some Early Documents in Persian*. In: *Journal of the Royal Asiatic Society* 1942, 181-194; 1943, 86-99.

⁵ Nos. III/A/33, 37, 40, 41, 51, 349, 357, 358, 360, 832, 838; V/A/78, 605, 855.

of the Araxes River, which is known to have been used by Mongols as winter quarters on account of its mild climate. Other documents in this group contain references to places in or persons from Anatolia — Qaisarīya, for example, and the famous Mongol Timurtāš, who served as viceroy of the Seljuq Sultanate of Rūm from 716 to 727/1316-1327. One document, furthermore, is sealed with a *tamga*, a seal of the type used by Mongols. Thus, since these Arabic documents are quite close to the Persian ones in date and contain references to places in the same general area and contiguous territory, all of which was being contested by Mongol and Turcoman dynasties flourishing at the time, it stands to reason that the two types of documents may well have formed a single entity which was deposited with the balance of the Ḥaram collection. But for the time being, until such time as the proper names which appear in the Persian and the Persianate-Arabic documents can be studied and identified, it will remain difficult to establish the provenance of these papers with any certainty. What is sure, however, is that the documents are of great importance for the study of the Persian and Arabic diplomatic practice of the Persian zone of the fourteenth century Islamic world; in addition, once they are deciphered and analyzed they are likely to provide significant data for the history of Anatolia and Transcaucasia during the same period.

We shall return to these documents later, once the character of the bulk of the collection, i.e. the 850-plus documents written in Arabic which deal with Palestine and Syria under the Mamlūks, has been established. Here, too, clues are provided by the dates and names that appear in the documents. One of the most striking features of the documents that contain dates — and this includes almost all of them with the exception only of petitions and accounting records — is that so many were issued during the last decade of the eighth Islamic century, more precisely between the years 793 and 797/1390-95. While it is true that there are many exceptions which have to be taken into account, we should, nevertheless, begin with the overwhelming majority of the documents. When these are examined more carefully it soon becomes apparent that a large number, no less than 265, contain the same personal name. Although it appears in various forms, some of which are highly abbreviated, it is clear that they all refer to the same man, whom we know from the principal literary source for the history of Jerusalem

under the Mamlūks — *al-Uns al-Ġalīl bi-Tārīḥ al-Quds wal-Ḥalīl* by MUĠĪR AD-DĪN AL-ʿULAIMĪ L-ḤANBALĪ — to have been Šāfiʿī judge in Jerusalem as early as 793/1390-91 and to have died in Šauwāl 797/July-August 1395.⁶ The name of this judge according to MUĠĪR AD-DĪN is Šaraf ad-Dīn Abū r-Rūḥ ʿĪsā b. Šaiḥ aš-Šuyūḥ Ġamāl ad-Dīn Abī l-Ġūd Ġānim al-Anṣārī l-Ḥazraġī š-Šāfiʿī, and his titles are Qāḍī l-Quds aš-Šarīf and Šaiḥ al-Ḥānqāḥ aš-Šalāḥīya. In at least two Ḥaram documents he is also given the *nisba* al-Maqdisī.⁷ From MUĠĪR AD-DĪN alone we cannot be sure whether Šaraf ad-Dīn was chief Šāfiʿī judge (*qāḍī l-quḍāt*) of Jerusalem or merely a deputy judge (*nāʾib al-ḥukm, ḥalīfat al-ḥukm*). In this respect it is interesting that MUĠĪR AD-DĪN himself refrained from identifying a person as *qāḍī l-quḍāt* unless he had seen him referred to specifically by this title either in a biography (*tarġama*) or in legal records (*al-mustanadāt aš-šarʿīya*); without such documentation he referred to such persons as *qāḍī*.⁸ In almost all the Ḥaram documents Šaraf ad-Dīn is identified as “al-Qāḍī” and “al-Ḥākim”; however, in three documents dated 795 and 796/1393-94 he is explicitly identified as Šāfiʿī Qāḍī l-Quḍāt of Jerusalem,⁹ so that for part of his term at least, and perhaps all of it, he served as chief judge of the city. Furthermore, from four documents dated 781-785/1380-83 we know that he served as deputy judge in the town of Nābulus.¹⁰ Although there is no evidence from either MUĠĪR AD-DĪN or the Ḥaram documents that he held other posts in the judiciary, in Palestine or elsewhere, both show that he did have significant non-judicial positions in Jerusalem. As already indicated above, MUĠĪR AD-DĪN states that Šaraf ad-Dīn was chief of al-Ḥānqāḥ aš-Šalāḥīya, the monastery for Šūfīs that had been founded in Jerusalem by the sultan Šalāḥ ad-Dīn some two hundred years earlier. Indeed, one of Šaraf ad-Dīn’s ancestors, his great-grandfather Ġānim b. ʿAlī b. Ḥusain al-Anṣārī l-Ḥazraġī l-Maqdisī, is known to have been the first *šaiḥ* of that institution and was appointed by Šalāḥ ad-Dīn himself.¹¹ The position seems to have

⁶ Beirut 1973 II, 127.

⁷ Nos. III/B/191 and V/B/499.

⁸ *Al-Uns*, II, 119.

⁹ II/A/749, II/B/251, and II/E/728.

¹⁰ Nos. III/B/1/191, III/B/2/488, III/D/2/609, and VI/A/1/55.

¹¹ MUĠĪR AD-DĪN: *al-Uns*, II, 146.

remained in the family, since one of our documents identifies both Šaraf ad-Dīn's grandfather, also named Šaraf ad-Dīn Abū r-Rūḥ ʿĪsā, and his father, Ġamāl ad-Dīn Abū l-Faḍl/Ġūd Ġānim, as *šaiḥ šuyūḥ al-ʿarīfīn*,¹² from which title we can infer that they were probably chiefs of the same *ḥānqāh*.¹³ Corroboration for this inference comes from two more documents which state that Ġamāl ad-Dīn held the title *Šaiḥ al-Ḥānqāh aš-Šalāḥīya* in 745/1344 and 779/1377.¹⁴ That the position did not necessarily devolve upon Šaraf ad-Dīn by inherited right is indicated by a court record, which states that Šaraf ad-Dīn's claim to it had been contested but later abandoned by a certain *Šaiḥ Šaraf ad-Dīn Masʿūd*.¹⁵ From another document we learn that Šaraf ad-Dīn was serving as chief *šaiḥ* of the *ḥānqāh* as early as 784/1382-83.¹⁶ Elsewhere it emerges that he was associated in an official capacity with another institution founded by Šalāḥ ad-Dīn, namely the hospital called al-Māristān as-Šalāḥī, where, in 796/1393-94 at least, he held the position of *Nāẓir* (Supervisor) of the endowment which financed it.¹⁷ Finally, a number of documents dated 790-96/1388-94, which refer to him as *Nāẓir al-Auqāf al-Mabrūra* or *Nāẓir Auqāfihā*, i. e. Supervisor of the Endowments of Jerusalem, show that he must have had duties and responsibilities in administering endowments beyond those of the two specific institutions mentioned above.¹⁸ While it is impossible to deduce from the title alone the precise nature of his duties, it is important to realize that Šaraf ad-Dīn had administrative duties in addition to those he exercised as judge in Nābulus and Jerusalem and that he was thereby involved in at least two of the important Muslim institutions in Jerusalem. Only with this realization can the nature of the Ḥaram documents be understood, if, that is, my hypothesis that they represent to a great extent the remains of records belonging to and collected by al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī is correct.

¹² No. IV/A/620.

¹³ This, at any rate, is the title assigned to "the *Šaiḥ* of a *Šūfī ḥānqāh*." ŠAMS AD-DĪN MUḤAMMAD AL-ASYŪṬĪ: *Ġawāhir al-ʿUqūd wa-Muʿīn al-Quḍāt wal-Muwaqqiʿin waš-Šuhūd*. Cairo 1955, II, 594.

¹⁴ Nos. III/B/2/28 and V/C/608.

¹⁵ No. IV/A/620.

¹⁶ No. III/B/1/18.

¹⁷ No. IV/A/615.

¹⁸ Nos. I/B/2/718, II/A/91, II/B/25, III/A/112, III/D/1/330, and IX/A/2/181.

If we begin with the 265 documents that bear his name, we find that they are of several types. For the most part they consist of legal documents issued with his authorization; many of these, especially the court records but also the contracts and legal depositions which were certified by him bear his signature-motto (*ʿalāma*).¹⁹ Most, however, consisting of 171 or more estate inventories merely contain a statement that they were drawn up with his authorization. Still others, in the form of petitions and reports, were addressed to him. All of these may well have been his own copies of documents that were either issued by him or directed to him in his capacity of judge. A few others involve legal transactions in which either he or members of his family were involved — purchases or leases, for example, and identification of heirs to family estates — and these could have been preserved as private family papers. But the great bulk of the collection, approximately 650 documents, bear no explicit mention of al-Qāḍī Šaraf ad-Dīn. How are they to be accounted for? Again these fall into several categories. Many of these, especially those that are dated within the periods in which Šaraf ad-Dīn is known to have been serving as a judge and/or administrator of endowments can be assumed to have been issued or authorized by him. The evidence for this assumption is strongest in the estate inventories, numbering in the hundreds (above and beyond those bearing his name), all of which, with perhaps only one exception, were issued during the period when we know he served as Šāfiʿī judge of Jerusalem (793-97/1390-95). Many of these state explicitly that they were drawn up on the authority of the Šāfiʿī Court. Although it is certainly possible that these, some of them at least, were authorized by another Šāfiʿī judge, it seems likely that most emanated from Šaraf ad-Dīn's court. Another category is formed by approximately fifty documents containing accounts; most of these bear neither a date nor the names of the person for whom they were drawn up. They consist for the most part of informal entries comprised of the name of a person and the amount of money for which he is indebted for a certain commodity, such as oil, soap, or a crop. Fortunately, however, a few documents of this type do contain dates, and these fall uniformly within the last quarter of the eighth/fourteenth century, which

¹⁹ “Al-ḥamdu lillāh wa-asʾaluhu t-taufīq” is the device adopted by Šaraf ad-Dīn. The *ʿalāma* as a signature will be mentioned in subsequent chapters.

is just the time, of course, in which Šaraf ad-Dīn flourished in Jerusalem and Nābulus. Even though I have not yet been able to define the precise character of these accounts, I think it probable that they constitute records kept for Šaraf ad-Dīn in his capacity of Supervisor of Endowments. This supposition is supported by the fact that some of the more formal accounts — those entitled *waraqā mubāraka* and *ʿamal*, for example — do mention endowments under his supervision.²⁰ If, then, it can be agreed that practically all of the estate inventories, most of the accounts, and many depositions, court records, contracts, and petitions were authorized or issued by al-Qāḍī Šaraf ad-Dīn, either as *qāḍī* or *nāẓir*, well over half, probably two-thirds, can be regarded as his records, perhaps a part of his archives. It is important to stress *part*, since it can be easily shown that considerable numbers of records are missing. If, for example, we scrutinize the dates on which the estate inventories were issued in 795, we find that twenty-three inventories were conducted in the month of Ramaḍān, twenty-four in Šauwāl, thirty-four in Dū l-Qaʿda, and thirty-one in Dū l-Ḥiġġa, but only three in al-Muḥarram of the same year, eight in Šafar, six in Rabīʿ I, five in Rabīʿ II, and one in Ġumādā I. The same general pattern of a heavy concentration of inventories in the final months of the year as contrasted to few (practically none in this case) in the early months, occurs for 793. In 794 just the opposite distribution is found. Unless it can be imagined that more people usually died in Jerusalem in one half of the year than in the other, we should conclude that many inventories simply did not survive and that the records are accordingly incomplete.

We must now try to account for the remaining third of the collection. A substantial number of these could not possibly have been authorized by Šaraf ad-Dīn because they are dated either before or after the period in which he is known to have flourished or in which he can be assumed to have lived. There are many legal documents of various types which are signed by other judges who served in Jerusalem prior to 793. But almost without exception these are judges of the Šāfiʿī Court, the same court, presumably, in which Šaraf ad-Dīn was to preside. There is the distinct possibility, then, that the Ḥaram documents constitute the

²⁰ E. g., nos. IX/A/262, 773/a, 774/a; IX/A/2/775/a-b and IX/A/5/769/a-b.

remains of archives kept by the Šāfi'ī Court in Jerusalem which stretch back as far as 664/1266, which is the earliest date that I have found on an Arabic document.²¹ If this hypothesis is correct, then it would have to be assumed that it was by accident that so many documents in the name of a particular *qāḍī* survived. There is no doubt, certainly, that judicial records were kept in some form or another, since MUĞİR AD-DĪN, writing at the end of the fifteenth century, makes numerous references to legal documents issued by judges one, two, and three hundred years earlier.²² If, however, the hypothesis is incorrect and the documents do not constitute a general Šāfi'ī archive but belonged instead to Šaraf ad-Dīn, they could have been presented to him as evidence in cases which he heard or as documentation of a legal deposition made before him. If such indeed is the case, I must admit that I have not succeeded in linking any of the earlier documents with a case or deposition heard and recorded by Šaraf ad-Dīn. But the key factor, it seems to me, is the presence of the royal decrees in the collection. Since these deal for the most part with *auqāf* in favor of al-Ḥaram aš-Šarīf, there is no difficulty in accounting for the decrees which predate Šaraf ad-Dīn's tenure; these would have come into his hands in his capacity of Supervisor of the Endowments of Jerusalem. Some of the royal decrees were issued, however, well after his death and could not possibly have been passed to him. Therefore it seems necessary to assume that they must have been deposited in a general archive, such as that of the Šāfi'ī Court, whose officers must have had some responsibility for the *auqāf* of the city. Most probably, then, the Ḥaram documents do constitute just such an archive, in which the records of al-Qāḍī Šaraf ad-Dīn happen by accident to have survived in large numbers. It remains to be said, finally, that the hypothesis that the Ḥaram documents constitute a Šāfi'ī Court archive accommodates the presence of those documents which have no discernible connection with Jerusalem, by which are meant the small number of Persian and Persianate documents discussed earlier. These must have been brought to Jerusalem by a person or a family from the vicinity of Transcaucasia and deposited at the Šāfi'ī Court in connection with legal claims made in Jerusalem

²¹ No. III/B/883.

²² *Al-Uns*, II, 118, 119, 126-27.

for which the documents served as evidence. Again I have not been able to find any corroboration for this in the documents themselves, but it is not too difficult to imagine that such records may well have existed and failed to find their way into the two drawers of the Ḥaram Museum in which the collection was eventually discovered. In any case, even lacking proof, the hypothesis does have the virtue of accounting for all the different types of documents that comprise the entire collection.

At this point I should like to update what I have written elsewhere about the significance of the Ḥaram collection for the study of medieval Islamic history in general, the history of Jerusalem under the Mamlūks in particular.²³ First and foremost it is obvious that the documents, both Arabic and Persian, regardless of what their provenance may be are important as documents. As is well known, few documents of any kind have survived for any period of Islamic history prior to the Ottomans other than the Egyptian papyri and the Geniza papers. There are, of course, exceptions. A handful of documents, mainly petitions and decrees from the Fāṭimid and Aiyūbid periods have emerged in St. Catherine's Monastery in the Sinai Peninsula and in a synagogue associated with the Karaite community in Cairo. But the most notable exception is the growing number of documents from the Mamluk period which has been coming to light during the past sixty years quite apart from the Ḥaram documents. In an article that appeared in 1966 H. R. ROEMER listed 127 published "Herrscherurkunden" from the Mamlūk period that have been found either in Christian monasteries (Sinai and Jerusalem) or in European archives;²⁴ to these should be added one hundred or more documents from Sinai²⁵ and eighty-odd from Jerusalem²⁶ that are likewise Mamlūk but which do not appear on ROEMER's list, either because they were not issued by sultans or because

²³ *Significance of the Ḥaram Documents*, 214-19.

²⁴ *Arabische Herrscherurkunden aus Ägypten*. In: *Orientalistische Literaturzeitung* 61 (1966), 326-343.

²⁵ This estimate I base on KENNETH W. CLARK: *Checklist of Manuscripts in St. Catherine's Monastery, Mount Sinai*. Washington, D. C. 1952. It is my understanding that further Islamic documents have been discovered at the monastery in recent years and that microfilm copies of these are available in Jerusalem and Leiden.

²⁶ This estimate is based on the study of these documents by AḤMAD DARRĀĞ: *Waṭā'iq Dair Ṣahyūn bil-Quds aš-Šarīf*. Cairo 1968.

they had not been published at the time. There are also a few Mamlūk documents that have emerged either in institutions or private collections, numbering about twenty.²⁷ Most important of all are almost 600 Mamlūk *waqf* documents which were discovered in various institutions in Cairo during the nineteen sixties and seventies.²⁸ As a total, then, we can estimate that approximately 925 Mamlūk documents are known to exist at present exclusive of the Ḥaram documents, the discovery of which means a doubling of the total now available. While admittedly 1800 documents do not constitute a very large number when compared with those available from the Ottoman period, they represent nonetheless a sufficient number with which to make considerable progress in the study of the diplomatic practice of Mamlūk courts and chanceries. Indeed, before the discovery of the Ḥaram collection, specimens of several types of documents were not known to exist except in chancery and notarial manuals. Now, with the aid of such works as AL-QALQAŠANDĪ's *Ṣubḥ al-Aʿšā* and AL-ASYŪṬĪ's *Ġawāhir al-ʿUqūd*, students of diplomatic will be able to reconstruct a much fuller account of diplomatic procedures under the Mamlūks than was possible in the past and lay the basis for tracing the degree of continuity of an Islamic diplomatic tradition beginning with the Arabic papyri and extending through the Ottoman archives. In this respect special mention should be made again of the Persian documents, especially since those found in the Ḥaram are of such an early date.

The second area in which the documents are of indubitable significance is that of Islamic law. As is well known the study of Islamic law and the judiciary prior to the Ottoman period has been based of necessity on *fiqh* manuals, works on *adab al-qāḍī*, and chronicles and biographical dictionaries. The *fiqh* and *adab* works are suspected by many scholars to contain ideal, theoretical presentations of the *ṣarīʿa* and the activities of Muslim judges, with little grounding in the practice of any given

²⁷ This number includes the Mamlūk documents discussed by D. S. RICHARDS: *Arabic Documents from the Karaite Community in Cairo*. In: *Journal of the Economic and Social History of the Orient* 15 (1972), 105-162. Also CLAUDE CAHEN: *Un fait divers au temps des Mamlūks*. In: *Arabica* 25 (1978), 198-202.

²⁸ M. M. AMĪN: *Al-Auqāf wal-Ḥayāt al-Iḡtimāʿiyya fī Miṣr*, 648-923h/1250-1517m, *Wirāṭa Tārīḫiyya Waṭāʾiqiyya*. Cairo 1980, 2-3.

period,²⁹ while references in the chronicles and dictionaries are too infrequent or brief to be of much help. Now for the first time we have at our disposal extensive records from a particular judge and court, by means of which we can document his activities and test his procedures and judgements against those recommended and recorded in literary sources.³⁰ In other words, in addition to providing a documentary record of Šaraf ad-Dīn's courts, his papers also provide a means by which we can try to check the validity of literary works as sources for the study of Islamic law. Even though I am not as optimistic as I originally was about the ultimate success of this undertaking, mainly because of the small number of judicial documents that are available, I am still convinced that some degree of progress can be made toward solving the problem of the relationship of legal theory to legal practice under the Mamlūks.

Finally the documents are significant as sources for the history of Jerusalem and Palestine under Mamlūk dominion. For this subject we were formerly dependent almost entirely on literary sources, mainly MUĞĪR AD-DĪN's *al-Uns al-Ğalīl*, occasional references in Mamlūk chronicles, travelers' descriptions, and the documents which have survived in the Franciscan Monastery in Jerusalem. While this combination of sources has allowed historians to reconstruct the main outline of the history of Jerusalem during this period, the documents contain a wealth of detail that can be used to expand and fill in the outline. By a stroke of good fortune they contain data about persons who for the most part were not prominent enough to merit detailed attention in a biographical dictionary, much less a chronicle. Al-Qāḍī Šaraf ad-Dīn is a case in point. Although he did find his way into MUĞĪR AD-DĪN's biographies of the judges and *ʿulamāʾ* of medieval Jerusalem, he rates only a short paragraph of six lines.³¹ But apart from Šaraf ad-Dīn, a few other judges, and occasional Mamlūk bureaucrats or officers, no one else mentioned in the documents received even the passing notice of a

²⁹ For discussion of this problem see ABRAHAM L. UDOVITCH: *Partnership and Profit in Medieval Islam*. Princeton 1970, 4-12.

³⁰ But for an excellent study of the Ottoman courts in Egypt, based on documentary sources see GALAL H. EL-NAHAL: *The Judicial Administration of Ottoman Egypt in the Seventeenth Century*. Minneapolis and Chicago 1979.

³¹ *Al-Uns*, II, 127.

historian. Were it not, therefore, for the Ḥaram documents, the hundreds of Jerusalemites mentioned therein would be completely unknown, as is precisely the case with all those other ordinary Muslims who lived during the Middle Ages for whom all archival records have disappeared. Indeed, it is the information that the Ḥaram documents contain on the common Muslim man and woman of the late fourteenth century that makes the records so significant and, like the Geniza papers, unique for the period in which they originated. Thanks to the Ḥaram documents we now have access to several kinds of data which were previously a matter largely of conjecture. From the estate inventories, for example, we can learn a great deal about naming patterns used by common, as opposed to elite, Muslims; the wardrobes which these persons owned and the household effects with which they furnished their homes; the extent to which they availed themselves of credit; the incidence of divorce and of polygamy; the number of children in a family; and the extent of mobility from one locale to another. From a group of documents related to estate inventories, namely records of sales of belongings left in an estate (*maḥzūmāt*), it is possible to assign values to a whole gamut of objects whose prices were previously unknown. These, in turn, can now be correlated with figures often cited in literary sources, usually regarding the accumulation of wealth by individuals or the fluctuating prices of crops and commodities, in order to estimate the real value that lies behind these figures. From legal depositions, court records, and petitions and decrees much can be learned about the way in which individuals were able to conduct their affairs and the degree to which the law and legal institutions were responsive to their needs. This particular task is lightened by the fact that some individuals recur quite frequently in various documents. There are at least forty which concern the activities and the estate of aṣ-Ṣaiḥ Burhān ad-Dīn Ibrāhīm b. Rizq Allāh an-Nāṣirī, a Ṣūfī who was resident for a time in al-Ḥānqāh aṣ-Ṣalāḥīya and a reciter of Qurʾān and *ḥadīth* in various institutions in Jerusalem, including al-Aqṣā Mosque and the Dome of the Rock. Through the documents we can follow him in his applications for jobs, his legal and financial dealings with his wives, his plans to build a house, and, after his death, we can observe the sale of his estate, including a rich library, and the payment of maintenance to his orphans. Another group, consisting of thirty-five or more documents, concern a well-to-do

merchant from Ḥamā resident in Jerusalem, one Nāṣir ad-Dīn Muḥammad b. ʿAlāʾ ad-Dīn al-Ḥamawī, and yield considerable information about his personal affairs and financial transactions. Once the documents have been fully indexed, other recurring names will undoubtedly emerge, especially among the witnesses who signed the documents. Even so, most persons seem to be mentioned only once or twice and will have to be reduced to statistics, but this does not mean that our knowledge of them will be without value. In addition to information about persons the documents also contain valuable data about institutions in Jerusalem. These include well known institutions such as the Ṣalāḥīya Ḥānqāh and the Bait al-Māl (Public Treasury) and such relatively obscure ones as the Turba and Zāwiya of Muḥammad Bak and the Dīwān al-Mawārīt al-Ḥašrīya (Bureau of Escheat Estates). The information available about such institutions in Jerusalem ranges from an explicit statement of the purposes for which they were founded to financial records of their incomes and expenditures.

It is true, of course, that there are many obstacles to extracting data from the documents and to interpreting them in a meaningful fashion. The scripts are often difficult to decipher, and the legal and technical terminology is abstruse. Unfortunately there are few studies of such elementary matters as palaeography, titulature, place and personal names to aid the student of the documents, and once these hurdles have been passed there remains the fact that we are dealing not with an archive but, at best, fragments from an archive, which do not exist in sufficient numbers to permit firm conclusions. Nevertheless, these and other difficulties should not be exaggerated, because the potential rewards are great, given the uniqueness of the material, for the scholar willing to invest his time and labor and ready to take the inherent risks.

3. PROCEDURE

At this point I should describe the procedure that I have followed in preparing this catalogue and the goals that I hope to achieve. My primary aim in undertaking this task has been to give other scholars the benefit of my experience in working with the documents. While I am interested most of all in helping fellow scholars who would like to use

the collection, I realize that these persons are likely to be few, given the small number of scholars trained in medieval Islamic history and the auxiliary discipline of diplomatics. Therefore, besides providing a guide to the collection that will lead other scholars to documents in which they might be interested, I have tried also to give an introductory description of the entire collection to scholars who might be interested in knowing its content and significance without actually working with the documents. To the first group of scholars I make no apology for what I have done, for I am confident that as a result of my labor they will find it initially easier to handle the documents than I did; more importantly, I am reassured by the expectation that they will have the opportunity to detect and correct my mistakes. However, for the second group a word of caution is in order. The catalogue is no substitute for the documents themselves: my readings are sometimes conjectural, and my summaries are incomplete. I have made no attempt, for example, to reproduce most of the names which occur in the documents, be they the names of witnesses, secondary parties to a transaction, debtors and creditors, etc. Needless to say, these names need to be recorded and indexed at some stage of research. In cases of serious doubt about the reading of an unpointed, illegible, or missing word, I have tried to signal my perplexity with an appropriate sign. A question mark indicates that I am not sure that my reading is correct; unwillingness or inability to make even an educated guess is marked by a straight line: —. When able to make out the outlines of a word but unsure of how to point the letters, I have tried to reproduce the appearance of the word as nearly as possible. If I was able to read something but chose for some reason or another to omit it, I have resorted to ellipsis points. Words or letters are shown to be missing or reconstructed by the use of brackets. Having pointed to these safeguards, I should also acknowledge that I may well be wrong about words that I have not marked with one of these signs. This is the case particularly with dates and proper names, both of which the scribes tended to write with studied carelessness, undoubtedly in the conviction that their own familiarity with these commonplaces would make them legible to the readers of the documents also. My work, then, should be regarded as a tentative solution to the problems which will ultimately have to be solved by the scholars who assume the burden of publishing the documents.

For each document I have tried to record a certain amount of significant information. First, the number assigned to the document is given along with its dimensions (width, then length). If the document is made of parchment, I say so; otherwise it can be assumed that it is made of paper. Then, beginning with *recto*, I give a physical description of the document, which includes the number of lines comprising the main text on the page, along with mention of subsidiary texts (headings, notations, witnessing clauses, etc.). Note that I have made no attempt to identify any of the scripts. In this respect I have followed the sound advice of SAMUEL STERN, who held that "our knowledge of the development of Arabic writing is still rudimentary" and therefore did not (in 1964) permit meaningful discussion of the matter.³² As a part of the physical description, any physical defects in the page are mentioned. If it contains more than one document, this is indicated by subdivisions. Next the Hīgrī date that is written on the document is given along with its Christian equivalent. If there is a heading, it is transcribed. Then the text is briefly summarized so as to give an idea of the content without going into details. This means that most of the documents contain much material which I do not mention; to compensate for omissions I have tried in the material which introduces each chapter to describe the form and usual content of each genre of document. If there is anything written on *verso*, this is described according to the same procedure; otherwise, the absence of the word *verso* in an entry means that the reverse side of a document is blank.

In cataloging the documents I decided that it would be more useful to follow an analytical plan than to stick to the numerical order established for photographic purposes. That plan is based first on the language in which the documents are written. Accordingly, chapters I through X are devoted exclusively to Arabic documents, with the Persian documents being treated separately in the final chapter. Within these divisions the documents are divided according to diplomatic form as defined in chancery and notarial manuals, beginning with decrees and petitions and working through the varieties of legal documents. Each chapter except the last is devoted to a specific form or forms, and these, as already mentioned, are introduced by a short discussion of the format of

³² *Fāṭimid Decrees*. London 1964, 104.

each type and the kind of information which was usually included in each genre. Eventually I hope to expand my study of diplomatic forms with a book which will contain examples of each type in photographic reproduction, Arabic transcription, English translation, and diplomatic commentary. For the time being the photographs and descriptions presented here should acquaint the interested scholar both with the nature of the materials and with some of the problems inherent in using them. Finally, in order to facilitate the labors of those scholars who might use the documents themselves, I have included as an appendix a list of the documents arranged in the original numerical order. This list identifies each document by diplomatic type and date and gives the page number on which the document is discussed in the catalogue.

Cross references to documents in the text of the catalogue are made with mention of the chapter number (in Roman numerals) in which a document is discussed, followed by sub-headings of the chapter, and finally by the number assigned the document. Thus, III/B/1/196 refers to document number 196, which is discussed in chapter III, subsection B-1.

Frequently recurring names are given in abbreviated forms. For example, Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī refers to the *qāḍī* to whom so many of the papers belonged. Fuller versions of such names can be found in the appropriate index.

I. DECREES, PETITIONS, AND REPORTS

These three types of documents have been grouped together because they are closely related in terms either of content or form. Often, but certainly not always, decrees (*marāsīm*; sg. *marṣūm*) were issued in response to a request which had been submitted in the form of a petition (*qīṣṣa*; pl. *qīṣaṣ*). In the Ḥaram collection there are examples of decrees which we know were answers to petitions because the decrees are written on the same document, either in the right margin, beneath the petition, or on the back. Others may also have been answers to petitions, but we cannot be sure of this since these latter have not survived and there is no reference to them in the decrees. Reports (*muṭālaʿāt*), on the other hand, have been placed in this category because they are related to *qīṣaṣ* in form; in fact they have the same form in most cases, the only difference being that they often bear the name of the person to whom they were addressed on the back of the document. These documents have much in common with ordinary letters; often, however, they are more formal than letters and seem to be more in the nature of official communications. Therefore I have adopted what seems to be the more general term. Unfortunately, however, *qīṣaṣ* and *muṭālaʿāt* were frequently written in a script that was both cursive and careless, with the result that many of them are difficult if not impossible to decipher. It would be comforting to believe that the recipients of such scrawls had as much difficulty in reading them as I do today, but this proposition is difficult to support since it stands to reason that the writers of these documents wrote them in the expectation that their recipients would be able to read them. In most cases, presumably, the documents were drafted and read by professional scribes or notaries who were accustomed by training and experience to read what seem to us illegible scripts. Be that as it may, I have been so baffled by some of the documents written in the *qīṣṣa*/*muṭālaʿa* form that I have been unable to classify them as one or the

other with any certainty — unable, that is, to determine whether a document contains a request for a *marṣūm*, in which case it should be classified as a *qiṣṣa*, or whether it does not, in which event it constitutes a report, the aim of which was simply to pass on information without requesting that a specific action be taken in response. Some of the decrees also present problems of decipherment; not, however, because they were written carelessly but because they were written in a stylized, decorative script which was considered to be appropriate for an edict issued by a high-ranking official or by a lesser personage who wanted to give his decree the semblance of such a document. In any case this category of documents contains many specimens which will require ingenuity and patience before they can be fully understood.

A. Decrees¹

There are two types of independent decrees found in the Ḥaram collection: (1) the scroll-like decrees with which we are familiar from previous publications and (2) the “square” decrees (*murabbaʿāt*, *marāsim murabbaʿa*), which are virtually unknown except for references in manuals for scribes.

1. SCROLL DECREES

Royal decrees of this type in Arabic are well known from the publications of S. M. STERN,² NOBERTO RISCIANI,³ and HANS ERNST.⁴ From these publications it is apparent that royal decrees, i. e. those that were issued by the head of state (or perhaps by his official representative), took the same form in the Fāṭimid, Aiyūbid, and Mamlūk periods and are immediately recognizable from their appearance. All of these were written on a narrow strip of paper which could be rolled up as a scroll. A wide margin was left at the right-hand side of the page, with wide

¹ For my earlier discussion of the Ḥaram decrees see *Significance of the Ḥaram Documents*, 197-99.

² *Fāṭimid Decrees, and Two Ayyūbid Decrees from Sinai*. In: *Documents from Islamic Chanceries*. Ed. S. M. Stern. Oxford 1965, 9-38.

³ *Documenti e Firmani*. Jerusalem 1931.

⁴ *Die mamlukischen Sultansurkunden des Sinai-Klosters*. Wiesbaden 1960.

spaces between lines which contain only a few words, all in an obvious attempt to display the ruler's wealth and power by his conspicuous consumption of paper. Another distinctive mark of these decrees is the signature, which is usually found near the top of the decree, between lines 1 and 2, or 2 and 3, or thereabouts, and takes the form either of an element or elements of his name or a motto, called *ʿalāma*.⁵ Of this type there are only two absolutely identifiable examples from the Ḥaram, issued by the Mamlūk sultans az-Zāhir Baibars (no. 34) and an-Nāṣir Muḥammad (no. 8). Two other decrees (nos. 11 and 375) are written in the same format and would seem therefore to be royal decrees, but since only fragments of them have survived, this cannot be asserted with certainty.

The remaining decrees were issued by Mamlūk amīrs, (see plate no. 1), and all of these, except one, take a slightly different form from that of the royal decrees. These amīr-decrees were also written on a thin strip of paper which could be rolled or folded in narrow sections; all bear a signature in the form of a *ʿalāma* in the normal position; and all have a wide margin at the right. They are distinguished from the royal decrees only by the lack of wide spaces between the lines, and while they do not look cramped, they do not look nearly so rich and impressive as those issued by sultans. The exception, no. 203, is written on a rectangular sheet of paper without any of the distinctive signs of a decree and is recognizable as a *marṣūm* only by its content. In this respect it has much in common with some of the decrees which accompany *qīṣaṣ*.

Royal decrees as well as those issued by amīrs bear a date near the end of the document.

⁵ See STERN: *Fāṭimid Decrees*, 123-165, and RUDOLF VESELÝ: *Die richterlichen Beglaubigungsmittel: Ein Beitrag zur Diplomatik arabischer Gerichtsurkunden*. In: *Orientalia Pragensia* 8 (1971), 7-23. For further references see LITTLE: *Two Fourteenth-Century Court Records from Jerusalem concerning the Disposition of Slaves by Minors*. In: *Arabica*, 29 (1982), 16-49.

2. 14.5 × 33 cms.

Recto: Eighteen lines, with ^c*alāma* between lines 2 and 3.

Date: 30 Rabī^c I 788/1 May 1386.

^c*Alāma*: Al-ḥamdu lillāh ta^cālā (?).

Text: Al-Amīr ^cAlā⁷ ad-Dīn Aqbugā Yankī, al-Ḥāḡib in Gaza, decrees that aš-Šaiḥ Burhān ad-Dīn Ibrāhīm an-Nāṣirī shall give recitations of Qur^ʿān, *tafsīr*, *ḥadīṭ*, etc. at specified times at the Dome of the Rock for 10 dirhams a month and that he shall be succeeded in this position after his death by his son.

4. 12 × 59 cms.

Recto: Twenty-seven lines, with signature between lines 2 and 3. Holes and stains in text.

Date: 25 al-Muḥarram 781 (?) / 13 May 1379 (?).

Text: Al-Amīr Šihāb ad-Dīn b. al-^cAskarī l-Manṣūrī decrees the appointment of Burhān ad-Dīn Ibrāhīm an-Nāṣirī as reciter at al-Aqṣa Mosque, the Dome of the Rock and Riwāq Bāb as-Silsila⁶ at specified times for 15 dirhams a month.

8. 13 × 288 cms.

Recto: Twenty-eight lines, signature between lines 2 and 3, and chancery notation between lines 4 and 5.

Date: 3 Raḡab 701/4 March 1302.

Signature: Muḥammad b. Qalāwūn.

Notation: Li-yu^ctamad.

Text: As-Sulṭān al-Malik an-Nāṣir Muḥammad b. Qalāwūn⁷ decrees to all amīrs and governors in Syria that, with the guidance of

⁶ A gate in the west wall of the Ḥaram, adjacent to the Wailing Wall. A street by the same name leads from the gate; both, apparently, were formerly known as Bāb and Ḥuṭṭ Dāwūd. MUḤĪR AD-DĪN, II, 31, 52; [M.H. BURGOYNE and A.G. WALLS:] *The Architecture of Islamic Jerusalem* (The British School of Archaeology in Jerusalem). Jerusalem 1976, no. 16.

⁷ Ruled 693-694/1294-1295, 698-708/1299-1309, 709-741/1309-1340.

Rukn ad-Dīn, Nāʾib as-Saltāna in Egypt,⁸ he has made dispositions regarding the *auqāf* of al-Ḥaramain aš-Šarīfain.⁹

11. Two fragments: (1) 13 × 52 cms. and (2) 13 × 94 cms.

Recto: Though the top of the document is missing, a total of twenty-five lines is extant.

Date: 16 al-Muḥarram 710/15 June 1310.

Text: Saif ad-Dīn Baktamur, Amīr Ġāndār,¹⁰ is mentioned in this decree, which concerns the purchase of sugar and other commodities from Damascus.

12. 12.75 × 31.25 cms.

Recto: Twelve lines and a *ʿalāma* in cipher between lines 1 and 2.

Date: Rabīʿ II 780 (?) / July-August 1378 (?).

Text: ʿAlāʾ ad-Dīn ʿAlī Barqūq (?) decrees that aš-Šaiḥ Burhān ad-Dīn Ibrāhīm an-Nāṣirī be appointed as reciter in front of the Dome of the Rock at specified times for 15 dirhams a month.

34. Two fragments (1) 14.75 × 14 cms., and (2) 14.75 × 258 cms.

Recto: Forty lines with signature between lines 2 and 3, and chancery notations between lines 2 and 3, 3 and 4, 4 and 5, 5 and 6, and 6 and 7.

Date: Last decade of Ġumādā I 664/28 February -8 March 1266.

Signature: Baibars.

Text: As-Sultān al-Malik aẓ-Ẓāhir Baibars¹¹ decrees to governors and functionaries in Syria that Nāhiyat al-ʿAuḡa¹² fīl-Ġaur¹³

⁸ Presumably this is Rukn ad-Dīn Baibars al-Ġāšnakīr, later to become Mamlūk sultan, who, however, in this year according to the chroniclers was serving as “ustādār wa-mušārik fīl-umūr.” Al-Amīr Saif ad-Dīn Salār was Nāʾib as-Saltāna. IBN AD-DAWĀDĀRĪ: *Kanz ad-Durar wa-Ġāmiʿ al-Ġurar*. Vol. IX. Ed. Hans Robert Roemer. Cairo 1960, 41, 64.

⁹ This term may refer to Mecca and Medina or to Jerusalem and Hebron. See BERNARD LEWIS: *al-Ḥaramayn*, EI², III, 175-176. In the present context I would suppose that the latter are meant, but this is by no means certain.

¹⁰ Perhaps Baktamur Amīr Ġāndār al-Manṣūrī, who died in 716/1316-1317. IBN ḤAĠGAR AL-ʿAṢQALĀNĪ: *ad-Durar al-Kāmina fī Aʿyān al-Miṣr aṭ-Ṭāmina*. Ed. M. S. Ġādd al-Ḥaqq. Cairo 1966, II, 18-19.

¹¹ Ruled 658-676/1260-1277.

¹² See GUY LE STRANGE: *Palestine under the Muslims*. Reprint. Beirut 1965, 53.

¹³ The plain through which the Jordan River flows. F. BUHL [D. SOURDEL]: *al-Ġhawr*, EI², II, 1024-25.

will remain *waqf* for Jerusalem and that all the income will be devoted to its welfare.

203. 14.5 × 16 cms.

Recto: Eight lines.

Date: —Dū l-Ḥiğga 787 (?)/ —January 1386 (?).

Text: It is decreed [by the Nāzir of the *waqf*] that aš-Šaiḥ Burhān ad-Dīn Ibrāhīm an-Nāsirī be appointed reciter at at-Turba al-Auḥadiya¹⁴ in Jerusalem, replacing Muḥammad b. Muḥammad b. —, who is unsuitable for this position.

214. 14 × 34 cms. (see plate no. 1).

Recto: Fourteen lines with ^c*alāma* between lines 2 and 3.

Date: 26 Šafar 766 (?)/22 November 1364 (?).

^c*Alāma*: Undeciphered.

Text: Al-Amīr Saif ad-Dīn al-Malakī l-Ašrafī, an-Nāzir ^c*alā* Turbat Ṭāz,¹⁵ decrees that Šārim ad-Dīn Ibrāhīm an-Nāsirī be appointed reciter at the *turba* to replace the former, deceased, reciter at a salary of 10 (?) dirhams.

375. Fragment: 13 × 97.3 cms.

Recto: Top missing, twenty-four lines. Holes along left edge.

Date: 16 al-Muḥarram 705/8 August 1305.

Text: A decree concerning the Ḥaram at Hebron.

2. MURABBA^cĀT

From Mamluk chancery manuals we know of square decrees,¹⁶ though these references have been completely ignored by scholars who

¹⁴ This structure, located outside Bāb Ḥiṭṭa (in the north wall of the Ḥaram) is known to have been endowed in 697/1298 by al-Malik al-Auḥad Nağm ad-Dīn Yūsuf b. al-Malik an-Nāsir Šalāḥ ad-Dīn Dāwūd b. al-Malik al-Mu^cazzam ^cIsā. MUĞİR AD-DĪN: *al-Uns*, II, 39; *Islamic Jerusalem*, no. 39.

¹⁵ The Turba-Madrasa Ṭāziya, located west of Bāb as-Silsila on the street of the same name, was built by al-Amīr Ṭāz, who died in 763/1362. MUĞİR AD-DĪN: *al-Uns*, II, 45; *Islamic Jerusalem*, no. 79.

¹⁶ AḤMAD IBN ^cALĪ AL-QALQAŠANDĪ: *Šubḥ al-A^cšā fī Šinā^cat al-Inšā^c*. 14 vols. Cairo 1913-1919, IV, 217; V, 110; VI, 199-202; VIII, 82; XIII, 153-159; for references to *murabba^cāt* by IBN FAḌL ALLĀH AL-^cUMARĪ and the anonymous author of *Kitāb al-Inšā^c*, see M. QUATREMÈRE: *Histoire des sultans mamlouks de l'Égypte, écrite en arabe par Taki-eddin-Ahmed-Makrizi*. 2 vols. Paris 1837-1845, I, 161, 203.

have published decrees.¹⁷ The neglect of these references may stem from the lack of surviving documents of this type; nevertheless, even the one *murabba^ca* which surfaced before the discovery of the Ḥaram documents has been forgotten until now. This is a *murabba^ca* bearing the signature of Sultan Qānṣūh (903-05/1498-1500) among the Mamlūk decrees discovered at St. Catharine's Monastery in the Sinai; identified as a decree by both ATIYA¹⁸ and KAMIL,¹⁹ ERNST characterized it as "vermutlich ein Erlass in quarto", which is reasonably accurate.²⁰ With the Ḥaram documents we now have nine more examples of *murabba^cāt* at our disposal.

As is the case with the scroll decrees, the *murabba^cāt* can be divided into two types: royal and ordinary. The five royal decrees (nos. 1, 6, 304, 308, and 309) were issued by four different sultans: al-Aṣraf Ṣa^cbān, Ġaqmaq, Īnāl, and Ḥuṣqadam; in terms of date, their decrees cover a period extending from 766 to 886/1364-1481, or almost one hundred twenty years, from the late Baḥrī period well into the Burġī period. In format these five decrees correspond closely to the *murabba^cāt* described in the chancery manuals, though they differ from them considerably in content. Curiously, AL-QALQAŠANDĪ, who lived at the same time that the Ḥaram square decrees were being issued, mentions *murabba^cāt* in two contexts only: one, their use in the process whereby the sultan granted fiefs (*iqṭā^cāt*) to his amīrs, on which occasion the authorization issued by the Dīwān al-Ġaiš to the Dīwān al-Inšā² was cast in the form of a *murabba^ca*²¹ and, two, their use for correspondence between the sultans in Cairo and their servants (*ḥuddām*) in Alexandria and Damascus.²² It is only the *murabba^cāt* issued by the Dīwān al-Ġaiš which AL-QALQAŠANDĪ describes, and it is this format to which the Ḥaram examples conform. In content, however, they have no connection with *iqṭā^cāt* or the Dīwān

¹⁷ I myself am indebted for the references in AL-QALQAŠANDĪ to Dr. BERT FRAGNER.

¹⁸ AZIZ SURYAL ATIYA: *The Arabic Manuscripts of Mount Sinai*. Baltimore 1955, 27, decree 23.

¹⁹ MURAD KAMIL: *Catalogue of All Manuscripts in the Monastery of St. Catharine on Mount Sinai*. Wiesbaden 1970, 163, decree 24.

²⁰ *Sultansurkunden*, 234.

²¹ *Ṣubḥ al-Aṣṣā*, IV, 217; V, 110; VI, 199-202; XIII, 153-159.

²² *Ibid.*, VIII, 82.

al-Ġaiš; instead they concern income from *auqāf* and taxes designated for the support of the Muslim holy places in Jerusalem.

As can be seen from plates 2 and 3, the royal *murabbaʿāt* were written on the four pages of a folio. To avoid confusion, I refer to the two pages containing the text of the decree as pages 1 and 2 *recto* of the document and the two pages containing the date (p. 3), the description of the decree (p. 4), and the sultan's signature and the ʿ*alāmas* of the chancery officials (p. 4) as pages 3 and 4 *verso*. In all probability the document was not composed in this order, but rather in the order 4, 1, 2, 3. Nevertheless, for present purposes it seems simpler to adopt the description that I have indicated. In any case, pages 1 and 2 contain the text of the decree. On page 1 at the top appears the *basmalah* and a line containing the title of the decree; under the latter line there are the ʿ*alāmas* of chancery officials; these are followed by a large blank space; then the title and text of the decree resume in the lower half of the page; opposite the blank space, in the right margin, a chancery notation is written parallel to the edge of the sheet. On page two the text of the decree continues at the top and is completed at the bottom if necessary where a pious formula also appears; again there is a blank space left in the middle of the page. On what I call *verso* page 3 appears the date on which the decree was drafted along with pious formulas, all written in the middle of the page; other notations may appear in the corners of this page. Page 4 is dominated by the sultan's signature which is written in a thick script and covers the top third of the page; under it appear chancery notations; in the upper third of this page, written perpendicular to the bottom edge, there is a description of the decree written on pages 1 and 2 *recto*.

The "ordinary" *murabbaʿāt* (nos. 3, 5, 14, and 303) were issued by amīrs in their capacity of administrators of endowed foundations and constitute decrees of appointment to posts in these institutions. Being of lowlier provenance, these *murabbaʿāt* are of much simpler and less impressive format than the royal *murabbaʿāt*. Also consisting of a folio, the document begins on page 1 and continues on successive pages. On page 1 a blank space is left between the top line(s) and the remainder of the text; in that blank space a signature or an ʿ*alāma* may appear (e.g., no. 3); however, in three of the documents that space is left blank and the ʿ*alāma* appears on page 4.

1. 37.5 × 29 cms.

Recto:

1. Two lines of text, one line of chancery registration *‘alāmas*, blank space, four lines of text, and one registration notation written opposite blank space, parallel to right edge. Water stained.
2. One line of text at top and a pious formula at bottom. Seven registration notations written along left edge.

Verso:

3. Five lines at bottom with date, pious formulas, and request for signature.
4. (a) Upper two-thirds: Sultan's signature and three registration notations.
(b) Lower one-third: ten-line summary of the document written perpendicular to (a).

Date: Rabī^c II 886/ June 1481.

Signature: Ḥuṣqadam.

Text: As-Sultān al-Malik az-Zāhir Ḥuṣqadam²³ orders that the proceeds from the *ḡawālī*²⁴ collected from the village of Ṭaiyib Ism²⁵ in the district of Jerusalem shall be disbursed for the benefit of the Dome of the Rock. The names aṣ-Ṣaiḥ Kamāl ad-Dīn Muḥammad and aṣ-Ṣaiḥ Burhān ad-Dīn Ibrāhīm, *waladai* Muḥammad Abū Šarīf, aṣ-Šāfi^cāni, are mentioned in this context.

3. 28.25 × 20 cms.

Recto:

1. Six lines, with signature (?) in cipher between lines 1 and 2.
2. Nine lines. Hole at left.

Verso:

3. Eight lines.
4. Blank.

²³ Ruled 865-872/1461-1467.

²⁴ A poll tax imposed on non-Muslims; the term refers to those people upon whom the tax was imposed. See HASSANEIN RABIE: *The Financial System of Egypt A. H. 664-741/A. D. 1169-1341*. London 1972, 108-113.

²⁵ Presumably the same as Ṭaiyibat al-Ism in sixteenth-century Ottoman Palestine. See WOLF-DIETER HÜTTEROTH and KAMAL ABDULFATTAH: *Historical Geography of Palestine, Transjordan and Southern Syria in the Late 16th Century*. Erlangen 1977, 116.

Date: 25 Rabīʿ II 781/10 August 1379.

Text: Al-Amīr Saif ad-Dīn Aqdamur, ad-Dawādār for al-Maḡarr al-Amīr Faḥr ad-Dīn Iyās al-Manṣūrī, decrees that aš-Šaiḥ Burhān ad-Dīn Ibrāhīm an-Nāṣirī shall recite for orphans at a salary of 30 dirhams a month, derived from the shops established as *waqf* by the said Faḥr ad-Dīn. Any excess from rent of shops is to be spent on the beneficiaries of the *waqf*.

5. 28.5 × 19.25 cms.

Recto:

1. Five lines with blank space between lines 2 and 3.
2. Eight lines with *siyāqa*.²⁶

Verso:

3. Blank.
4. °*Alāma*.

Date: 20 Rabīʿ II 784 (?)/3 July 1382 (?).

°*Alāma*: Undeciphered.²⁷

Text: Al-Amīr Saif ad-Dīn Malik aš-Šāliḥī, Nāẓir of Turbat Saif ad-Dīn Ṭāz in Jerusalem, decrees the appointment of Burhān ad-Dīn Ibrāhīm an-Nāṣirī as reciter, *faqīh*, and servant for 30 dirhams a month.

6. 38 × 28.75 cms.

Recto:

1. Two lines of text, one line of four registration °*alāmas*, blank space, four lines of text, and a registration notation opposite blank, written parallel to right edge.
2. Eleven lines with blank space between lines 5 and 6, and six registration notations parallel to left edge, with another in upper left corner.

²⁶ By *siyāqa* is meant the special script used by scribes. See Chapter II, note 4, below.

²⁷ The same °*alāma* appears on I/A/1/214 and I/A/2/14 and 303.

Verso:

3. One notation written across top and two notations in left corners.
4. (a) Upper two-thirds: signature and three registration notations.
(b) Lower one-third: thirteen-line summary written perpendicular to (a).

Date: 4 Ġumādā II 766 (?) / 26 February 1365 (?).

Signature: Ša^cbān b. Ḥusain.

Text: As-Sultān al-Malik al-Ašraf Ša^cbān²⁸ decrees the cancellation of the ordinance pertaining to *ġawālī* of Mağdal Faḍīl,²⁹ in the district of Hebron, and in the name of al-Amīr Sa^cd ad-Dīn Mas^cūd as-Sara^ʿī, Amīr of Ten in Damascus, for salaries of the servants of al-Ḥaram aš-Šarīf in Jerusalem.

14. 27.5 × 19 cms.

Recto:

1. Six lines with blank space between lines 2 and 3.
2. Seven lines with *siyāqa*.

Verso:

3. Six lines.
4. ^c*Alāma*.

Date: 17 Šafar 785/21 April 1383.

^c*Alāma*: Undeciphered.

Text: Saif ad-Dīn Malik az-Zāhirī, Nāẓir Turbat Saif ad-Dīn Ṭāz, decrees appointment of aš-Šaiḥ Burhān ad-Dīn Ibrāhīm an-Nāširī as reciter at the tomb at appointed times for 15 dirhams a month.

303. 28.2 × 19.5 cms.

Recto:

1. Six lines with space between lines 2 and 3.
2. Five lines.

Verso:

3. ^c*Alāma* and five lines.
4. Blank.

²⁸ Ruled 764-778/1363-1376.

²⁹ HÜTTEROTH: *Historical Geography*, 123.

Date: 20 al-Muḥarram 780 (?)/19 May 1378 (?).

°*Alāma*: Undeciphered.

Text: Al-Amīr Saif ad-Dīn Malik al-Manṣūrī, Nāẓir Turbat Saif ad-Dīn Ṭāz, decrees the appointment of aš-Šaiḥ Burhān ad-Dīn Ibrāhīm an-Nāṣirī as reciter and servant of the *waqf* at the customary salary.

304. 37 × 28.4 cms.

Recto: (See plate no. 2)

1. Five lines of text with one line of registration °*alāmas* and blank space between lines 2 and 3, and a registration notation opposite blank, parallel to right edge.
2. Seven lines with blank space between lines 5 and 6 and seven registration notations along left edge. Holes in text.

Verso: (See plate no. 3)

3. Six lines, and notation at upper left.
4. (a) Upper two-thirds: signature and three °*alāma* registration notations.
(b) Lower one-third: Six-line summary written perpendicular to D.

Date: 17 al-Muḥarram 850/14 April 1446.

Signature: Ğaqmaq.

Text: As-Sultān al-Malik az-Zāhir Ğaqmaq³⁰ issues a decree involving the *waqf* of al-Masğid al-Aqṣā.

308. 37.1 × 27.7 cms.

Recto:

1. Five lines with one line of registration °*alāmas* and blank space between lines 2 and 3 and two registration notations parallel to right edge; two other notations in right margin.
2. Twelve lines with six registration notations along left edge. A patch in top center.

Verso:

3. Five lines with two notations along right edge and a notation in upper left corner.

³⁰ Ruled 842-857/1438-1453.

4. (a) Upper two-thirds: signature and three registration notations.

(b) Lower third: six-line summary written perpendicular to (a).

Date: 18 Dū l-Qa^cda 844 (?)/10 April 1441 (?).

Text: As-Sultān al-Malik az-Zāhir Ġaqmaq decrees continuation of *waqf* for al-Masğid al-Aqṣā and makes appointments of *wakīls* as administrators.

309. 39 × 29 cms.

Recto:

1. Five lines with one line of registration ^c*alāmas* and a blank space between lines 2 and 3, and one registration along right edge opposite blank. Water stains in lower-right corner.

2. Four lines, blank space, and one line of pious formula at bottom, with seven registration notations along left edge.

Verso:

3. Six lines, with a notation at upper left.

4. (a) Upper two-thirds: signature and three registration notations.

(b) Lower one-third: nine-line summary written perpendicular to (a).

Date: 13 Ġumādā I 861 (?)/8 April 1457 (?).

Signature: Īnāl.

Text: As-Sultān al-Malik Saif ad-Dīn Īnāl³¹ decrees that the income from the sale of goods in Dār al-Wakāla³² be included in the *waqf* of al-Masğid al-Aqṣā.

B. Petitions.

There are two types of petitions in the Ḥaram collection: (1) those which are addressed to an individual and request him to act in either a private or an official capacity; it is this type to which I refer as *qisṣa*; and (2) those addressed to a court, requesting the judge to issue a court document in response to the request; in notarial manuals, these petitions are called *su²āl* (pl. *as²ila*).

³¹ Ruled 857-865/1453-1461.

³² I have not been able to locate such an institution in Jerusalem.

1. THE QIṢṢA.

As is the case with scroll decrees, petitions addressed to individuals have received considerable attention from scholars, even though only a handful of these documents have survived from the Fāṭimid, Aiyūbid, and Mamlūk periods.³³ Most of these have been preserved at St. Catherine's Monastery in the Sinai and contain requests from the monks for the protection of the authorities in Cairo from various offenses committed by the Sinai Bedouin. Others, however, concern other subjects, for in theory, at least, a person living under Muslim rule had the right to address himself to any authority, ranging from the head of state to a local official, on any matter whatsoever. That this was in fact the practice is evident from the petitions which have survived in the Ḥaram, which I now believe to number twenty-five.³⁴ Of these several constitute job applications submitted by Burhān ad-Dīn Ibrāhīm an-Nāṣirī to persons in charge of various pious institutions in Jerusalem; others contain requests for the payment of debts or other financial obligations; several are addressed to a judge asking that an injury or an abuse be redressed; and still others constitute formal requests for the performance of a specific service or favor. In format all these petitions are the same with only slight variations from the pattern described by AL-QALQAŠANDĪ³⁵ and studied in exhaustive detail by STERN. The variations occur mainly in the placement of the *tarğama*, i. e. the name of the petitioner, which always occurs somewhere in the right margin -- usually, but not always, opposite the blank space left between the opening *basmala* at the top and the opening line of the petition proper. In the *tarğama* the name is almost invariably introduced by the title *al-mamlūk*, which does not mean that all the petitioners were slaves

³³ S. M. STERN: *Three Petitions of the Fāṭimid Period*. In: *Oriens* 15 (1971), 172-209; *Petitions from the Ayyūbid Period*. In: *Bulletin of the School of Oriental and African Studies* 27 (1964), 1-32; and *Petitions from the Mamlūk Period*. In *BSOAS* 29 (1966), 233-276. D. S. RICHARDS: A Fāṭimid Petition and 'small decree' from Sinai. In: *Israel Oriental Studies* 3 (1973), 140-158; and *A Mamlūk Petition and a Report from the Dīwān al-Jaysh*. In: *BSOAS* 60 (1977), 1-14. CLAUDE CAHEN *et al.*: Un fait divers au temps des Mamlūks. In: *Arabica* 25 (1978), 198-202.

³⁴ Cf. my discussion of the Ḥaram petitions and *muṭālaʿāt* in *Significance of the Haram Documents*, 197-202.

³⁵ *Ṣubḥ al-Aʿšā*, IV, 203.

but only that they were submissive and humble in requesting the help of the person petitioned. This attitude is reinforced by the clause with which a petition always begins: “(al-Mamlūk Fulān) yuqabbil al-arḍ wa-yunhī...” (the servant) kisses the earth and reports...; also by the clause which introduces the specific request: “wa-suʿāl al-mamlūk min ṣadaqāt Fulān...” and the servant requests from the charity of Fulān.... As a result of these standardized features, a petition would be immediately recognizable were it not for the fact, already noted, that *muṭālaʿāt* share some or all of these features. In the lack, then, of certain distinguishing characteristics of *muṭālaʿāt* to be noted below, classification must be based on content.

Eight of the Ḥaram *qīṣaṣ* (nos. 7, 9, 10, 13, 25, 215, 305, and 310)) are accompanied by decrees written somewhere on the same sheet of paper (see plates 4 and 5).³⁶ Six of these take the form of answers to petitions from Burhān ad-Dīn Ibrāhīm an-Nāṣirī for the position or stipends for which he had applied in his *qīṣaṣ*; the remaining two (nos. 25 and 215) give the responses of judges to specific cases, in both of which the judge merely states that he will look into the matter and make a ruling in accordance with the *ṣarīʿa*. In format these *marāsīm* are relatively simple, sometimes almost casual, when compared to those of sultans and the independent decrees of amirs. But this is by no means always the case, as the decree attached to the bottom of petition no. 9 has all the earmarks of a royal decree, with wide margins at the right and between the lines, but the lack of the name of a sultan prevents our identifying it as such.

Since a *qīṣa* is not usually dated, the presence of a consequential decree is always welcome as a means of determining the date of the document. Otherwise one must turn to whatever internal evidence the *qīṣa* may contain; failing that, one can only guess that all the undatable petitions correspond roughly in time to the other documents in the collection.

³⁶ Such decrees, called “smaller decrees” (*marāsīm ṣiġār*), are discussed by STERN in *Petitions from the Mamlūk Period*, pp. 245-247, where references to AL-QALQAŠANDĪ’s discussion of these can be found.

7. 14 × 28 cms.

Recto: Twelve lines with *tarğama* opposite lines 2 and 3 in right margin.

Text: [Burhān ad-Dīn] Ibrāhīm an-Nāṣirī requests renewal of his appointment as reciter and *faqīh* at Turbat Ṭāz.

Verso: *Marsūm*: °*alāma* and eight lines with *siyāqa*.

Date: 10 Dū l-Ḥiğğa 777 (?)/1 May 1376 (?).

°*Alāma*: Undeciphered.

Text: Burhān ad-Dīn Ibrāhīm is confirmed in the positions specified on *recto* for 35 dirhams per month.

9. 12.75 × 58.75 cms. Two sheets glued together.

Recto:

A) *Qiṣṣa* written on top sheet: ten lines with *tarğama* to right of blank space between lines 1 and 2.

Text: [Burhān ad-Dīn] Ibrāhīm an-Nāṣirī, stating that he has no position in Jerusalem to support himself and his family and that he has recited *ḥadīṭ* for twenty years without pay, requests confirmation of the salary of twenty dirhams to recite *ḥadīṭ* on Fridays.

B) One line written in right margin of A.

Text: Instruction to grant the request if the position is of long standing.

C) *Marsūm* written on the bottom sheet: fourteen lines with an °*alāma* notation between lines 1 and 2.

Date: 18 Dū l-Ḥiğğa 781/26 March 1380.

Text: Confirmation of the salary.

°*Alāma* notation: Yu°tamad.³⁷

10. 13 × 35.5 cms.

Recto: Eleven lines with *tarğama* to right of blank space between lines 1 and 2. Water stained.

Text: [Burhān ad-Dīn] Ibrāhīm an-Nāṣirī requests that he be installed at the *madrassa* of the *qāḍī* to whom the petition is addressed.

³⁷ This word, meaning “let it be done”, constitutes the signature of the dignitary who issued the decrec. See STERN: *Petitions from the Mamlūk Period*, 260.

Verso: Marsūm: eleven lines.

Date: 20 Šafar 780 (?)/18 June 1378 (?).

Text: The request is granted unless the *ribāṭ* is filled, in which case he is to await a vacancy.

13. (Not measured) Approximately 12.5×41 cms.

Recto:

A) Petition written at top: thirteen lines with *tarğama* to right of blank space between lines 1 and 2. Notation in upper-right corner. Torn at upper right.

Text: [Burhān ad-Dīn] Ibrāhīm an-Nāṣirī states that he has a family but no salary to support it and requests a stipend of a *raṭl* of bread a day from ar-Ribāṭ al-Manṣūrī³⁸ in exchange for recitations and prayers in that place.

B) Two lines written across space where A and C are glued together, along right edge.

Text: Instructions to grant the request.

C) *Marsūm* written at bottom: seven lines.

Date: Šafar 770 (?)/September-October 1368 (?).

Text: It is decreed that the petitioner is to receive the stipend of the deceased aš-Šaiḥ Yūsuf al-Kurdī.

24. 13×38 cms.

Recto:

A) *Qiṣṣa*: fifteen lines with *tarğama* in blank space between lines 2 and 3.

Date: 3 (?) Šauwāl 796/1 (?) August 1394.

Text: Šaraf ad-Dīn al-Malakī ẓ-Zāhirī has spoken to Qāḍī l-Quḍāt Badr ad-Dīn regarding the Zāhirī *waqf* and requests permission to proceed to the presence of the petitionee.

B) Two lines written to left of lines 11 and 12 in a thick pen, with a *tarğama* in the same script (al-Mamlūk Maḥmūd) written at bottom right.

Text: Concerns the expeditious coming of the petitioner.

³⁸ Founded in 681/1282-83 by al-Malik al-Manṣūr Qalāwūn, the *ribāṭ* is located outside Bāb an-Nāṣir (in the west wall of the Ḥaram). MUĞİR AD-DİN: *al-Uns*, II, 43; *Islamic Jerusalem*, no. 37.

25. 14.5 × 38.5 cms.

Recto: Fifteen lines with *tarğama* to right of line 2.

Text: The Banū Salama from Nābulus request a *marsūm* from Qādī l-Quḍāt regarding a claim contesting a *waqf* limited to the male members of their family.

Verso: *Marsūm*: five lines.

Date: — 783 (?)/1381-82 (?).

Text: The judge in Nābulus undertakes to examine the stipulation made by the founder of the *waqf*.

65. 12 × 20 cms.

Recto: Nine lines with *tarğama* to right of lines 3 and 4 and completed in blank space between lines 2 and 3.

Text: ʿAlī l-ʿAzīzī l-Malakī ṣ-Ṣāḥirī submits a petition on an undetermined subject.

Verso: This side is covered with names and numbers in script.

67. 11.5 × 17 cms.

Recto: Twelve lines with *tarğama* in bottom-right corner.

Text: Aḥmad al-ʿAṭṭār requests Maulānā to sell garments to him.

70. 12 × 30 cms.

Recto: Twenty-eight lines with *tarğama* to right of blank space between lines 2 and 3.

Date: 17 Šauwāl —

Text: — Muḥammad b. Maḥmūd Saif ad-Dīn an-Nāṣirī requests a decree from al-Amīr al-Kabīr Šaraf ad-Dīn for payment of 500 Jerusalem dirhams.

71. 12 × 28 cms.

Recto: Thirteen lines with *tarğama* to right of line 2.

Text: ʿAbd ar-Raḥmān, a servant at the Dome of the Rock, requests that the Šāfiʿī qāḍī, ʿIsā b. Ġānim, be required to return the three pairs of carpets that he took from the Dome of the Rock to furnish his home.

74. 13 × 32 cms.

Recto: Twenty-two lines with *tarğama* to right of line 2 and continued in blank space between lines 1 and 2; two lines in right margin, one of which consists of *siyāqa*.

Text: Muḥammad b. Ḥālīd aš-Šamsī requests his maternal cousin to act as executor of the estate of Muḥammad's father in place of al-Ḥāğğ Muḥammad al-Ğābī, who had been appointed as such by al-Ḥaṭīb Nağm ad-Dīn.

Verso: This side is covered with names and numbers.

212. 11.5 × 16 cms.

Recto: Nine lines with *tarğama* to right of line 2.

Text: ʿAbd Allāh b. Hilāl submits a request to Saiyidī Nāṣir ad-Dīn regarding payment of fifty dirhams to Quṭlīšā.

213. 13 × 18 cms.

Recto: Ten lines with *tarğama* to right of line 2.

Text: Aḥmad petitions Qāḍī l-Quḍāt regarding payment of 275 dirhams for services.

215. 14 × 34.5 cms.

Recto: Sixteen lines with *tarğama* opposite lines 2 and 3.

Text: Sutaīta, zaūgat Mūsā l-Qudsī, requests Qāḍī l-Quḍāt and Šaiḥ aš-Šuyūḥ to authorize the sale of the property of her husband, absent in Yemen for thirteen years, in order to pay her a *farḍ* (maintenance) of 13,000 dirhams authorized by Aqḍā l-Quḍāt Šihāb ad-Dīn al-Bādisī l-Mālīkī.

Verso: *Marsūm*: ʿalāma and eight lines.

Date: 7 al-Muḥarram 798/22 October 1395.

ʿAlāma: Aḥmadu llāh taʿālā.

Text: The Ḥākim in Jerusalem undertakes to look into the matter described on *recto* and to proceed in accordance with the *šariʿa*.

221. 13 × 12.5 cms.

Recto: Eight lines with a *tarğama* opposite line 2 and continued in blank space between lines 1 and 2.

Text: Muḥammad al-ʿAzdī š-Šarafī petitions a judge (Saiyidunā wa-Maulānā) regarding fulfillment of a promise.

222. 13 × 9.5 cms.

Recto: Six lines with *tarğama* in lower-right corner.

Text: Aḥmad b. — submits a request regarding wool.

232. 9 × 26.5 cms.

Recto: Seventeen lines with *tarğama* to right of blank space between lines 1 and 2. Holes in right margin and text.

Text: Ya^cqūb reports to a *qāḍī* on his family's poverty and requests help.

234. 12.5 × 26.5 cms.

Recto: Eight lines with *tarğama* opposite line 2. Hole at upper-right edge.

Text: Ḥasan reports on price of wheat and barley in Ṭaiyibat al-Ism and requests instructions regarding purchase.

Verso: See I/C/234.

235. 12.5 × 26.5 cms.

Recto: Twenty lines with *tarğama* at right of lines 2 and 3 and continued between lines 1 and 2.

Text: ʿAlī š-Šarafī asks that help be extended to as-Sitt Umm Salmā.

272. 12.8 × 32.7 cms.

Recto: Sixteen lines with *tarğama* between lines 2 and 3 and continued in blank space between lines 1 and 2. Water stained; holes in top margin and text.

Date: 16 Šafar 789 (?)/8 March 1387 (?).

Text: Muḥammad b. ʿĪsā z-Zaidī š-Šarafī addresses a request to Qāḍī l-Qudāt regarding the purchase of a *dār*.

274. 13.7 × 21.5 cms.

Recto: Ten lines with *tarğama* opposite line 2. Tear at bottom right.

Text: Ḥalīl b. — al-Mardāwī makes a request regarding 5000 dirhams and involving the *qāḍī* of Hebron.

275. 13 × 36.5 cms.

Recto: Eleven lines with *tarğama* opposite line 2.

Text: Ḥalīl requests a decree regarding a Šāfiʿī *qāḍī* who has declined to certify a will, the beneficiaries of which are orphans, unless he is paid 200 dirhams.

278. 13 × 30.4 cms.

Recto: Nineteen lines with *tarğama* opposite blank space between lines 1 and 2, and a seventeen-line continuation in right margin.

Text: Ġāliya ibnat ʿUṭmān b. Tuʿailib aš-Šarafī directs a request to al-Qāḍī Šaraf ad-Dīn, asking his intervention against her brother, who has violated the provisions of a *waqf* established by their late father for the benefit of his progeny and the Dome of the Rock.

Verso: Notations written at top with names and *siyāqa*.

Top: An accounting of some sort regarding al-Ḥāğğ ʿUṭmān of *recto*.

305. 16.2 × 28 cms.

Recto: Nine lines with *tarğama* opposite line 2 (See plate no. 4).

Text: [Burhān ad-Dīn] Ibrāhīm an-Nāširī requests a decree confirming his position as reciter at al-Masğid al-Aqṣā for 20 dirhams a month.

Verso: *Marsūm:* ten lines with a notation between lines 1 and 2 (See plate no. 5).

Date: 8 Šaʿbān 781/19 November 1379.

Notation: Yuʿtamad.

Text: Al-Amīr Badr ad-Dīn [Ḥasan] b. ʿImād ad-Dīn al-ʿAskarī, Nāʾib as-Salṭana and Nāẓir al-Ḥaramain aš-Šarīfain,³⁹ grants the petition on *recto*.

310. 12.5 × 31.5 cms.

Recto: Ten lines with *tarğama* opposite line 2.

Text: [Burhān ad-Dīn] an-Nāširī asks to be installed at Turbat Ṭāz in the same manner as other reciters installed there.

³⁹ Served in this capacity 782-89/1380-87. MUĞİR AD-DİN: *al-Uns*, II, 273.

Verso: Marsūm: ten lines with ^ʿ*alāma* between lines 1 and 2.

Date: 15 Ramaḍān 775/28 February 1374.

^ʿ*Alāma:* Undeciphered.

Text: Saif ad-Dīn Malik decrees that the petitioner shall be installed as reciter at Turbat Ṭāz with the same stipend as other reciters.

601. 13.75 × 45.5 cms.

Recto: Twenty-nine lines and a five-line continuation in right margin, with *targama* to right of lines 3 and 4 and continued in space between lines 2 and 3. Stains and holes at top and in center.

Text: Undeciphered.

2. THE *suʿāl*

Until the present time scholars have generally ignored petitions addressed to a court and requesting the issuance of a legal document. One reason for this neglect, which is certainly understandable, stems from the lack of any such petitions to study, inasmuch as none were known to exist before the discovery of the Ḥaram papers. A second reason lies in the sources for Islamic diplomatic that scholars have chosen to study, namely the chancery manuals, where such petitions are not discussed, to the exclusion of *ṣurūṭ* manuals, where they are covered in connection with documents issued by courts (*maḥāḍir*; sg. *maḥḍar*). Since in the Ḥaram there are six examples of such petitions and since al-Asyūṭī's *Ġawāhir al-ʿuqūd* contains a description of how such petitions were to be framed in both Egyptian and Syrian notarial style,⁴⁰ this type of document can now be studied in detail (see plate no. 6).

In the Ḥaram specimens the *suʿāl* is always written at the very top of the sheet, along the top edge. Very similar in format and phrasing to the *qiṣṣa*, the *suʿāl* consists of two elements: the *targama* introduced by the word *al-mamlūk*, written in the right margin, and the text, which consists of one or two lines which are introduced by the same clause which opens *qiṣaṣ* (*yuqabbil al-arḍ wa-yunhī*) and which closes with a request that a court document (*maḥḍar*) be drafted on the basis of

⁴⁰ II, 453-54.

evidence to be presented by the petitioner. Beneath the *suʿāl*, on the left-hand side, the instruction (*tauqīʿ*) of the judge is written in a large script along with the judge's signature. This *tauqīʿ* takes a standard form: *li-yuktab* (let it [the *maḥḍar*] be written). Like the *qiṣṣa* the *suʿāl* does not usually bear a date.

The *suʿāl* is always accompanied by a consequential document, which in five out of six cases is a *maḥḍar* cast in the form of a *šahāda*, testimony, given before the judge in order to establish the validity of the petitioner's request. One *suʿāl*, number 368, requests not a *maḥḍar* but a *kitāb*, document, in this case a purchase deed; whether or not it was addressed to a judge cannot be determined with certainty, and it may have been directed to a notary. The *šahādāt* are often accompanied by ancillary documents — an oath (*ḥalf*), for example, and court certification (*išhād*) — the latter of which will be discussed in due course.

279. 25 × 33.5 cms.

Recto:

A) *Suʿāl* written at top: two lines, with *targama* at right and *tauqīʿ* beneath text at left. Holes in text.

Text: Yūsuf b. Nāṣir az-Zuraʿī requests the judge to hear evidence that he (Yūsuf); his sons, ʿAlī and Aḥmad; his sisters, Maṣṣūra and Maryam; and his daughter, ʿĀʾiṣa, are heirs of Yūnus b. Nāṣir az-Zuraʿī.

Tauqīʿ: Li-yuktab.

B) *Šahāda* written below the *suʿāl*: ʿalāma, seven lines, four witnessing clauses, and *tauqīʿ* in right margin.

Date: First decade of Raḡab 797/22 April-1 May 1395.

ʿAlāma: Al-ḥamdu lillāh wa asʿaluhu t-taufīq.

Text: Signatory witnesses testify that they knew the deceased Yūnus and that Yūsuf, his brother, is entitled to three shares of the estate, with the permission of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

Tauqīʿ: Li-yuṣṣad (?) bi-tubūtihi wallāh al-mustaʿān. Al-Maulā š-Šaiḥ Šihāb ad-Dīn al-Mālikī...⁴¹

⁴¹ "Let there be attestation to its certification" is the clause customarily used in a judge's *tauqīʿ* instructing that a document be certified. See *ibid.*, 371, and ʿABD AL-LATĪF IBRĀHĪM: *at-Taṭīqāt aš-Šarʿiyya wal-Išhādāt fī Zahr Waṭīqat al-Gaurī*. In: Maḡallat Kulliyat al-Ādāb, Ġāmiʿat al-Qāhira 19 (1957), 391, 392, 396.

Verso:

A) *Iṣḥād* written at left: ^ʿ*alāmat ad-daʿwā*,⁴² ten lines, and three witnessing clauses.

Date: 3 Raḡab 797/24 April 1395.

Text: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī attests to certification of claim on *recto*.

B) *Iqrār* written at right: ^ʿ*alāma* notation,⁴³ nine lines, and two witnessing clauses.

Date: 6 Raḡab 797/27 April 1395.

^ʿ*Alāma* Notation: Iʿtarafa ʿindī bi-dālik. Katabahu ʿIsā b. Ġānim aš-Šāfiʿī, laṭafahu llāh.

Text: Yūsuf, mentioned on *recto*, acknowledges that he received from the depository of the Šāfiʿī Court the amount from the estate of Yūnus specified on *recto*.

368. Parchment. 28.8 × 31 cms.

Recto:

A) *Suʿāl* written at top: two lines with *tarḡama* at right and a *tauqīʿ* below text at left. Holes in text.

Text: Ismāʿīl b. Sālim requests a purchase deed.

Tauqīʿ: Li-yuktab.

B) Purchase deed: twelve lines, four witnessing clauses, and *tauqīʿ* and notation in lower right margin.

Date: 24 Šauwāl 783/11 January 1382.

Text: Zain (?) bint Nuʿmān (?) b. — buys *al-qalʿa* in Nābulus for 200 dirhams from Ismāʿīl b. Sālim.

Tauqīʿ: Li-yuṣḥad fihi.

Notation: Five lines and one witnessing clause.

Text: Notice of transfer of the property.

⁴² This is the *qāḍī*'s notation, invariably written in the upper left corner, that a claim has been established as permissible; it takes the form *udduʿīya bihi*. See AL-ASYŪṬĪ: *Ġawāhīr*, II, 373.

⁴³ An ^ʿ*alāma* is the judge's signature in the form of a motto; an ^ʿ*alāma* notation is a note, written by the judge, pertaining to the conduct of the case. See *ibid.*, 374-75.

616. 26 × 34 cms.

Recto: (See plate no. 6).

A) *Suṭāl* written at top: two lines with *tarğama* at right and a *tauqīc* at lower left.

Text: Muḥammad b. Aḥmad aṣ-Ṣafadī states that he deposited 9 and 1/4 *raṭls* of *fulūs* with al-Ḥāḡḡ Muḥammad b. Naḡīb al-Ḥuṣrī and requests a *maḥḍar* to that effect.

Tauqīc: Li-yuktab.

B) *Ṣahāda* written under A: *alāma*, seven lines, five witnessing clauses and two *tauqīc*s at right.

Date: Last decade of Ṣafar 797/16-25 December 1394.

alāma: Al-ḥamdu lillāh wa-asʿaluhu t-taufīq.

Text: Signatory witnesses testify to their knowledge of the deceased al-Ḥāḡḡ Muḥammad b. Naḡīb al-Ḥuṣrī, in whose shop Muḥammad b. Aḥmad aṣ-Ṣafadī had deposited 9 and 1/4 *raṭls* of silver *fulūs* and who is entitled to delivery of this amount. Written with permission of al-Qāḍī Ṣaraf ad-Dīn aṣ-Ṣāfiʿī.

Tauqīc: (1) Li-yuṣḥad bi-tubūtihi wallāh al-mustaʿān. Al-Maulā š-Ṣaiḥ Ḡamal ad-Dīn al-Mālikī —.

(2) Li-yuḥlaf.

C) *Ḥalf*⁴⁴ written under B: three lines and two witnessing clauses.

Date: 3 Rabīʿ I 797/27 December 1394.

Text: Muḥammad b. Aḥmad aṣ-Ṣafadī swears that he had deposited the above money with Muḥammad b. Naḡīb and was entitled to receive it.

Verso:

A) *Iṣḥād* written at left: *alāmat ad-daʿwā*, nine lines, and four witnessing clauses.

Date: 3 Rabīʿ I 797/27 December 1394.

Text: Al-Qāḍī Ṣaraf ad-Dīn aṣ-Ṣāfiʿī attests to certification of content of *recto*.

B) *Iqrār* written at right of A: twelve lines and three witnessing clauses.

Date: 3 Rabīʿ I 797/27 December 1394.

Text: Muḥammad b. Aḥmad aṣ-Ṣafadī acknowledges that he received 9 1/4 *raṭls* of *fulūs* from the estate of Muḥammad b. Naḡīb at the depository of the Ṣāfiʿī Court.

⁴⁴ Oaths as independent documents, of which there are no examples from the Ḥaram, are discussed in *ibid.*, in the chapter entitled “Kitāb al-Aimān”, pp. 316-51. There are many examples of ancillary oaths in the Ḥaram documents.

654. 26.5 × 35.5 cms.

Recto:

A) *Suṭāl* written at top: three lines with *tarğama* at right and *tauqī*^c at lower left.

Text: Muḥammad, ʿAbd al-Wāḥid, and ʿAlī -- *aulād* Aḥmad b. Wahba b. Ibrāhīm -- report that their relative, Maḥlūf b. Mufarraḡ b. ʿUmar b. Aḡham, has died and that his estate devolves on his wife, Ġazāl bint ʿAbd Allāh, ʿatāqat Ḥiṭāʿī (?), zauḡat Ġibrāʿīl, and the petitioners, who request a *maḥḍar* to that effect.

Tauqī^c: Li-yuktab. Al-Maulā Šaraf ad-Dīn aš-Šafiʿī.

B) *Šahāda* written beneath A: eight lines and two witnessing clauses.

Date: 18 Dū l-Ḥiġġa 793/16 November 1391.

Text: Signatory witnesses testify that they knew Maḥlūf, who died in Jerusalem, and his relatives -- Muḥammad, ʿAbd al-Wāḥid, ʿAlī, and Ġazāl -- who are his only legal heirs. Written with permission of al-Qāḍī Šaraf ad-Dīn aš-Šafiʿī.

Verso: ʿAlāmat *ad-daʿwā* in upper left corner.

718. 26 × 35.8 cms.

Recto: Water stained; holes in texts.

A) *Suṭāl* written at top: three lines with *tarğama* in right margin and a *tauqī*^c under text at left.

Text: Ḥusain b. Ḥusain b. Aḥmad requests the writing of a *maḥḍar* stating that he had lost a camel which he subsequently found with a man named ʿUmar b. Abī Bakr b. Ḥalīfa in Bait ʿAṭār⁴⁵ in the district of Hebron.

Tauqī^c: Li-yuktab. Al-Maulā Šaraf ad-Dīn aš-Šafiʿī.

B) *Šahāda* written beneath A: ʿalāma, nine lines, six witnessing clauses, and a *tauqī*^c and notation in right margin.

Date: 18 al-Muḥarram 794/16 December 1391.

ʿAlāma: Al-ḥamdu lillāh wa-asʿaluhu t-taufīq.

Text: Signatory witnesses testify that they know aš-Šaiḥ Ḥasan b. Ḥasan b. Aḥmad al-Badawī l-Ġaʿfarī, an amīr of the ʿurbān of al-Karak, that he lost a camel and is entitled to its restitution from

⁴⁵ HÜTTEROTH: *Historical Geography*, 119.

Bait ʿAṭār al-Fauqā in the district of Hebron. Written at the order of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

Tauqīʿ: Li-yuṣḥad bi-ṭubūt mā qāmat bihi l-baiyina wa-billāh taʿāla l-mustaʿān.

Notation: Al-Maulā Šaraf ad-Dīn aš-Šāfiʿī.

Verso:

A) *Iṣḥād* written at left: ʿalāmat ad-daʿwā, twelve lines, and four witnessing clauses.

Date: 19 al-Muḥarram 794/17 December 1391.

Text: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī attests to certification of *ṣahāda* on *recto*.

B) Filing notation in upper right corner: *Iṣḥād taslīm al-ḡamal*.

C) Receipt written to right of A: five lines and two witnessing clauses.

Date: 19 al-Muḥarram 794/17 December 1391.

Text: Ḥusain states that he received the camel.

719. 26.3 × 36.3 cms.

Recto: Badly water stained at left.

A) *Suʿāl* written at top: three lines with *tarḡama* at right and *tauqīʿ* at lower left.

Text: ʿAlī b. Ibrāhīm states that he has a deposit with Yaḥyā l-ʿAḡamī, Šaiḥ Zāwiyat Muḥammad Bāk,⁴⁶ and asks for a *maḥḍar* to that effect.

Tauqīʿ: Li-yuktab.

B) *Ṣahāda* written beneath A: ʿalāma, nine lines with one interlinear *siyāqa*, three witnessing clauses, and two *tauqīʿ*s in right margin.

Date: Mid-decade of Dū l-Qaʿda 793/10-19 October 1391.

ʿAlāma: Al-ḥamdu lillāh wa-asʿaluhu t-taufīq.

Text: Signatory witnesses testify that ʿAlī b. Ibrāhīm b. Muḥammad as-Singārī deposited money, a sword, and other items with aš-Šaiḥ Yaḥyā b. Fīrūz Zakariyā, Šaiḥ Zāwiyat Muḥammad Bāk. Written with permission of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

⁴⁶ Called az-Zāwiya al-Muḥammadiya by MUĞİR AD-DĪN: *al-Uns*, II, 44. Located in the vicinity of Bāb an-Nāzir (west wall of the Ḥaram), it was endowed by Muḥammad Bak Zakariyā in 751/1350.

Tauqī^c (1): Li-yuṣṣad bi-ṭubūt mā qāmat bihi l-baiyina fī l-faṣl ma^ca l-i^cḍār wa-billāh al-musta^cān.

Tauqī^c (2): Li-yuḥlaf wa-billāh al-musta^cān.

C) *Ḥalf* written beneath B: three lines, three witnessing clauses, and in right margin.

Date: 20 Dū l-Qa^cda 793/19 October 1391.

Text: *Al-maṣḥūd lahu* swears to the content of the above claim.

Tauqī^c: Li-yu^cḍar al- — ḍālik. Al-Maulā Šihāb ad-Dīn al-Ḥanafī.

D) *I^cḍār*; written in lower right corner: five lines and two witnessing clauses.

Date: 20 Dū l-Qa^cda 793 /19 October 1391.

Text: Saif ad-Dīn Bābūq, Šādd al-Mawārīt, makes a legal *i^cḍār*.

Verso:

A) *Iṣḥād* written at left: *alāmat ad-da^cwā*, eleven lines, and three witnessing clauses.

Date: 20 Dū l-Qa^cda 793/19 October 1391.

Text: Al-Qāḍī Šaraf ad-Dīn attests to certification of the documents on *recto*.

B) Court record written to right of A: sixteen lines with one inter-linear *siyāqa*, and four witnessing clauses.

Date: 20 Dū l-Qa^cda 793/19 October 1391.

Text: Saif ad-Dīn Bābūq, Šādd al-Mawārīt, appears in the court of al-Qāḍī Šaraf ad-Dīn with the deposits specified on *recto*.

C. Muṭāla^cāt

Before the discovery of the Ḥaram documents no *muṭāla^cāt* were known to exist other than the samples of such documents provided by AL-QALQAŠANDĪ in his *Ṣubḥ al-A^cšā*.⁴⁷ It may well be, however, that a document recently published by CLAUDE CAHEN belongs to this category, though it is not identified as such and does not, in fact, have all the characteristics of the genre.⁴⁸ AL-QALQAŠANDĪ confines himself to reports written by the viceroy of Damascus to the sultan in Cairo, and

⁴⁷ VII, 54-60.

⁴⁸ *Un fait divers au temps des Mamlūks*. In: *Arabica* 25 (1978), 198-202.

while these have certain unique characteristics of their own, these samples have much in common with Ḥaram *muṭālaʿāt*, which themselves show a certain degree of variation from a standard form. In general however, the *muṭālaʿa* is quite similar in format and phrasing to the *qiṣṣa* (see plate no. 7). Physically, the two types look alike since the material is spaced on the page in the same way, that is to say with a wide margin at the right in which a *targama* introduced by *al-mamlūk* appears, usually opposite the blank space between the top lines of the text. In both the text customarily begins with “*yuqabbil al-arḍ wa-yunhī*.” In some cases, moreover, a *muṭālaʿa*, like a *qiṣṣa* contains a request (*suʿāl*) which is to be granted as *ṣadaqa*. Thus, if certain distinguishing features of the *muṭālaʿa* are missing and especially if the script is difficult to decipher, one may be easily mistaken for the other. Usually, however, it is possible to identify a *muṭālaʿa* on the basis of one or more characteristics of the genre as described by AL-QALQAŠANDĪ. On the back of such documents appeared the “address”, i. e. the name and titles of the sultan, along with the word *muṭālaʿa* and the name of the sender. Some of these elements could be written in an abbreviated form on the front of the document as well; part of the name of the addressee might appear under the *basmala* at the top, and the word *muṭālaʿa* at the bottom. Unfortunately, AL-QALQAŠANDĪ does not discuss *muṭālaʿāt* written by persons of lesser rank or those addressed to persons other than the sultan. Nevertheless, it is apparent from documents in the Ḥaram that reports and letters on a lower level did share some of the features of missives at the highest. Accordingly, I have placed in the category of *muṭālaʿāt* all those documents that are written in the *qiṣṣa* format and that also contain an address (on either *recto* or *verso*) or the term *muṭālaʿa* or a derivative thereof. When such features are missing, I have placed the documents in question among the *qiṣṣas*. However, in one or two exceptional cases, when the document is fragmentary and the content seems to indicate a report rather than a petition, I have made the decision to include it in the present category.

Like *qiṣṣas*, *muṭālaʿāt* do not normally bear dates. Fortunately, there are exceptions to the rule.

23. 13.5 × 33 cms.

A) Nineteen lines with *tarğama* to right of line 3 and name of addressee to right of blank space between lines 2 and 3.

Date: 17 Ğumādā II 796/19 April 1394.

Text: Aḥmad al-Malakī ẓ-Zāhirī⁴⁹ writes to al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī, informing him that he (Aḥmad) was appointed Viceroy of Jerusalem and Hebron and Nāẓir al-Ḥaramain aš-Šarīfain on 15 Ğumādā II 796/17 April 1394 and requesting that his son, Šaʿbān, be looked after.

B) Four lines in right margin, written in different script.

Text: This appears to be an addendum to the letter.

Verso :

A) Filing notation in upper left corner: Muṭālaʿat al-Mamlūk Aḥmad.

B) Two lines written at top: the name and titles of the addressee.

26. 12.5 × 27 cms.

Recto : Fourteen lines with name of addressee written to right of lines 2-4. Ink smudge in right margin.

Text: [Burhān ad-Dīn] Ibrāhīm an-Nāṣirī writes to Šārim ad-Dīn Ibrāhīm, informing him of the times of his recitations of Qurʾān and *ḥadiṭ* at al-Masğid al-Aqṣā and his prayers for Šārim ad-Dīn at Bāb as-Silsila.

27. 13.75 × 29.5 cms.

Recto : Eighteen lines with *tarğama* (?) in blank space between lines 1 and 2 and eleven-line continuation of text in right margin. Holes at top and in left margin.

Text: A mother writes that news has arrived from Cairo of the appointment of Saif ad-Dīn as Viceroy of Jerusalem and Hebron and requests that her son write to her to allay her concern.

Verso : Two-line address written at top. Also a filing notation (?).

⁴⁹ Presumably al-Amīr Šihāb ad-Dīn Aḥmad al-Yağmūrī, who, according to MUĞİR AD-DĪN, took office in Rağab 796/ May 1394: *al-Uns*, II, 273.

36. 13.5 × 92.5 cms.

Recto : Twenty-nine lines with name of addressee in blank space between lines 2 and 3.

Date: 17 al-Muḥarram 797/12 November 1394.

Text: A communication addressed to al-Muḥibb ad-Dāʿī Muḥammad b. Abī l-Baqāʾ,⁵⁰ al-Ḥākim in Jerusalem, bringing to his attention that al-Amīr Nāṣir ad-Dīn Muḥammad Timur al-ʿAlāʾī is *nāẓir* of the *waqf* of his grandfather, al-Marḥūm Badr ad-Dīn b. Barka (Berke) Ḥān, consisting of a *masǧid*, a *turba*,⁵¹ and *qaryat* Dair العصور and requesting the issuance of a *maḥḍar* to this effect. This document would seem to be a petition written in the form of a *muṭālaʿa*.

Verso : Two-line address written at top.

50. 13.75 × 35.5 cms.

Recto : Eighteen lines, *tarǧama* to right of lines 2 and 3, name of addressee between lines 1 and 2, and three-line continuation of text in right margin.

Text: ʿUmar writes to al-Amīr Šihāb ad-Dīn Ustādār, Nāẓir al-Auqāf aš-Šarīfa, regarding collection of rents and distribution (?) of bread related to *auqāf*.

Verso :

A) Two-line address at top.

B) Pious formula at bottom.

63. Fragment (top missing): 12 × 77 cms.

Recto : Thirty-seven lines with continuation in margin.

Verso : Forty-six lines.

Text: This seems to be a *muṭālaʿa* from one Amīr Aḥmad b. al-Ġūkan-dārī, addressed to his master -- an unnamed *amīr* -- and concerning

⁵⁰ This may well be al-Qāḍī Taqī d-Dīn Abū Muhammad wa-Abū l-Baqāʾ Šāliḥ b. aš-Šaiḥ Šalāḥ ad-Dīn š-Šafā Ḥalīl b. aš-Šaiḥ Amīn ad-Dīn Abī l-Ġanāʾim Šālim al-Kinānī, who, according to MUĞİR AD-DİN, was appointed *qāḍī* of Jerusalem in 798/1396-97: *al-Uns*, II, 127-28.

⁵¹ Turbat al-Malik Ḥusām ad-Dīn Barka Ḥān, opposite al-Madrasa aṭ-Ṭāziya, was [re]built in 692/1292-93 according to MUĞİR AD-DİN: *al-Uns*, II, 45, but cf. A. G. WALLS: *The Turbat Barakat Khan or Khalidi Library*. In: *Levant* 6 (1974), 25-50; and *Islamic Jerusalem*, no. 30. It was built sometime after 644/1246.

various financial matters. Though the extant document is undated, the date [7]45/[13]44-45 is mentioned in the text.

64. Fragment (bottom missing): 12 × 18 cms.

Recto : Eight lines, *tarğama* to right of lines 4 and 5, and continuation of text in right margin. Top edge torn; holes in text.

Text: Al-Muḥibb Aḥmad writes that he arrived in Damascus from Ḥamā on 18 Ša^cbān and found affairs in good order.

Verso : Two lines at top, first almost obliterated: this may be the name of the person to whom the document is addressed.

66. Fragment (bottom missing): 13 × 30 cms.

Recto : Thirteen lines with *tarğama* to right of line 8 and name of addressee (?) in blank space between lines 1 and 2.

Text: Muḥammad al-Ḥusain/al-Ḥasanī (?) writes to his son, Nāṣir ad-Dīn (?), informing him of his intention to travel to Damascus, along with other news

Verso : Account: 14 lines.

Text: Notations on the sale of cloth in Nābulus during Rabī^c I: names and numbers. Whether this account is related to *recto* has not been determined.

68. 12 × 22 cms. (see plate no. 7)

Recto : Sixteen lines with *tarğama* to right of lines 2 and 3 and name of addressee (?) in blank space between lines 2 and 3. Stain at top center.

Text: ʿAbd ar-Raḥmān al-Malakī ṣ-Zāhirī writes to al-Qādī Šaraf ad-Dīn regarding a debt to wife and children.

69. 12 × 25 cms.

Recto : Twelve lines with one interlinear *siyāqa* and *tarğama* in bottom-right corner.

Text: Fāṭima bint Ḥammād writes regarding heirs to an estate.

Verso : Five lines at top with names to whom greetings are to be extended and two lines at bottom with greetings to Nāṣir ad-Dīn al-Ḥamawī.

72. 13 × 21 cms.

Recto : Fourteen lines, with *tarğama* in bottom-right corner and name of addressee (?).

Text: ^cAlī writes to Šaraf ad-Dīn regarding a remittance of 33 dirhams.

73. 9.5 × 28 cms.

Recto : Twenty-two lines with *tarğama* in bottom-right corner and name of addressee between lines 1 and 2, and two-line continuation of text in right margin. Holes at top.

Text: Muḥammad writes to al-Maḥdūmī Taqī ad-Dīn regarding contacts with *qāḍī al-quḍāt* and others.

Verso : Twenty-three lines (plus one line written in right margin) continuation of text on recto. *Tarğama* and name of addressee written at bottom.

231. 13.4 × 30.5 cms.

Recto : Fragment (bottom missing): twenty-nine lines with *tarğama* to right of lines 2 and 3 and name of addressee (?) in blank space between lines 1 and 2.

Text: Al-Baḡdādī writes to al-Maḥdūmī Qāḍī l-Quḍāt, reporting that he still attends sessions of Qāḍī l-Quḍāt Šaraf ad-Dīn b. Ġānim in al-Ġami^c al-Mubārak and finds him praying abundantly for the addressee.

Verso : Notations at top in different script, with numbers.

234. *Verso* : (for *recto*, see I/B/234): Eight lines and *tarğama* (?) between lines 1 and 2.

Text: Report on prices of wheat and barley in Ṭayibat al-Ism and request for instructions regarding purchase.

276. 14 × 22.5 cms.

Recto : Nineteen lines with *tarğama* to right of lines 2 and 3 and name of addressee (?) in blank space between lines 1 and 2.

Text: — writes to al-^cAlā^ʔi. The name of al-Ġanāb al-Karīm al-Qaḍā^ʔi Bahā^ʔ ad-Dīn b. Ġānim is mentioned.

307. 13.5 × 30 cms.

Recto : Eighteen lines with *tarğama* to right of line 2, name of addressee (?) in blank space between lines 1 and 2, and notation in lower-right corner.

Date: 6 Rağab —.

Text. Yaḥyā b. ʿAbd al-Munʿim reports from Gaza to Saif ad-Dīn regarding the sultan's return to Cairo from Upper Egypt while Rukn ad-Dīn ad-Dawādārī l-Manṣūrī⁵² is serving as viceroy of the citadel.

361. 12.8 × 94.3 cms.

Recto : Twenty lines with *tarğama* in blank space between lines 2 and 3.

Date: 1 Muḥarram 707/3 July 1307.

Text: Bahādur Āš al-Malakī n-Nāṣirī l-Manṣūrī⁵³ addresses a petition to al-Maḡarr al-Karīm al-Amīr al-Kabīr Saif ad-Dīn [Nāṣir al-Ḥaramain], regarding his fief in *qaryat al-Ġarbīya* (?).

Verso : Three-lines at top, giving the name and titles of the addressee.⁵⁴

598. 16 × 35 cms.

Recto : Thirty-one lines with *tarğama* in bottom-right corner and name of addressee (?) between lines 1 and 2.

Text: Muḥammad writes to Zain ad-Dīn (?) about a judge's decision regarding *ṣadāq*. Aš-Šaiḥ Šams ad-Dīn al-Ḥanbalī and al-Qāḍī Šaraf ad-Dīn [aš-Šāfiʿī] are mentioned among others.

Verso : Six-line continuation of *recto*.

⁵² Unfortunately I have not been able to decipher the year of the date in this document. However we do know that the famous historian al-Amīr Rukn ad-Dīn Baibars al-Manṣūrī served in this capacity in the year 698/1298. See LITTLE: *An Introduction to Mamlūk Historiography*. Wiesbaden 1970, p. 4.

⁵³ Perhaps this is the Bahādur Āš al-Manṣūrī who served in various posts in Syria and Palestine before his death in 730/1329-30. See IBN ḤAĞAR: *ad-Durar*, II, 30-31.

⁵⁴ This seems to be a *qiṣṣa* written in some respects like a *muṭālaʿa* (it has an address) and also like a royal *marsūm* (wide right-hand margin and wide spaces between the lines).

599. 13.6 × 46.5 cms.

Recto : Twenty-nine lines with *targama* opposite lines 3 and 4 and name of addressee in blank space between lines 2 and 3.

Date: 12 Šauwāl 796/10 August 1394.

Text: Aḥmad al-Malakī az-Zāhirī writes to al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī regarding financial matters.

Verso : Address and filing notation.

600. 12.5 × 42.5 cms.

Recto : Twenty-three lines with *targama* opposite line 3, name of addressee in blank space between lines 1 and 2, and continuation of text in right margin.

Text: ʿAbd ar-Raḥmān writes to Saif ad-Dīn aš-Šihābī regarding remittance of the *ḍamān* of the millers and requesting forbearance in sending the amount due.

Verso : Address and filing notation written at top.

602. 13.5 × 41.5 cms. (2 sheets glued together).

Recto : Twenty-two lines with *targama* at bottom right and name of addressee in blank space between lines 2 and 3.

Date: 12 Ġumādā II 796/14 April 1394.

Text: Aḥmad al-Malakī z-Zāhirī writes to al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī concerning trouble (*fitna*?) amongst the inhabitants of “al-quṣūr wal-aḡwār” and the advisability of his coming to the *qāḍī*’s presence.

685. 8.9 × 26.5 cms.

Recto : Sixteen lines, one-line continuation in right margin, and *targama* to right of lines 2-5.

Text: Al-Ḥāḡḡ ʿAbd Allāh al-Maḡribī l-Ḥuzāʿī from Adraʿāt and Aḥmad b. al-Muʿallim write to al-Ḥāḡḡ ʿĪsā l-Qarrār and aš-Šaiḥ Ḥasan, Amīr Ḥail al-Barīd, in Hebron, regarding their failure to fulfill their promise.

Verso : Three-line address at top.

841. 13.5 × 21 cms.

Recto : Eighteen lines with *tarğama* to right of lines 2 and 3 and name of addressee between lines 1 and 2.

Text: ʿAbd ar-Raḥmān writes to [al-Qāḍī] Šaraf ad-Dīn b. Ġānim regarding matters related to al-Ḥānqah as-Šalāḥīya (?).⁵⁵

Verso : Address in upper right corner: Aš-Šarafī ibn Ġānim. Filing notation in upper-left corner: Muṭālaʿat al-mamlūk ʿAbd ar-Raḥmān.

⁵⁵ Endowed in 585/1189 by al-Malik Šalāḥ ad-Dīn for Šūfīs, it is located above the Church of the Holy Sepulchre. MUĞIR AD-DİN: *al-Uns*, II, 47; *Islamic Jerusalem*, no. 8.

II. ESTATE INVENTORIES

Although I have not been able to find any reference to this type of document in Mamlūk *ṣurūṭ* manuals, estate inventories¹ are well known from the Ottoman period, at which time they were compiled as “official lists of effects of deceased persons.”² Almost all the Ḥaram inventories were drawn up under the auspices of notaries attached to the Šāfi‘ī Court in Jerusalem and with the permission of the judge of that court — al-Qāḍī Šaraf ad-Dīn Abū r-Rūḥ ‘Īsā š-Šāfi‘ī, whom we have discussed in the introduction to this book; a few also had the joint authorization of the Ḥanafī qāḍī. One of the main purposes of these documents must have been to insure that the heirs specified in the document, including those who were not present in Jerusalem at the time, would eventually receive their fair portion of the estate. In fact, we know that lists of such absent heirs were periodically compiled from the estate inventories and preserved for reference. Document no. IX/A/2/181 contains just such a list and is headed as follows: “Waraqā mu-bāraka, in šā’ Allāh ta‘ālā, bi-ḍabṭ al-ašgāl al-mu‘aiyana min baina yadai Saiyidinā wa-Maulānā Qāḍī l-Muslimīn, Šaiḥ aš-Šuyūḥ, Nāzir al-Auqāf, aš-Šaiḥī š-Šarafī l-Anšārī l-Ḥazrağī š-Šāfi‘ī l-Ḥākim bil-Quds aš-Šarīf wa-a‘mālihā, aiyada llāh ta‘ālā aḥkāmahu, bi-ḍabṭ māl al-guyāb wa-ğairihim iḥtiyāṭan...” (A blessed record, God the Exalted willing, enumerating the designated activities conducted before

¹ For a fuller, though preliminary, discussion of the Ḥaram inventories, see my *Significance of the Ḥaram Documents*, 202-05. A specimen of these is being published by HODA LOTFY: *A Documentary Source for the Study of Material Life: A Specimen of the Ḥaram Estate Inventories from al-Quds in 1393 A. D.* In: *Journal of the Economic and Social History of the Orient*, forthcoming.

² HALİL İNALCIK refers to them as *tereke*s in *Documents on the Economic and Social History of Turkey in the 15th Century*. In: *Revue de la Faculté des Sciences Economiques de l'Université d'Istanbul*, I-IV (1953-55), 44-48. TERENCE WALZ speaks of *muḥallafāt* in *Trade between Egypt and Bilād as-Sūdān, 1700-1820*. Cairo 1978, 78-79.

Our Lord and Master, Qāḍī of the Muslims, Šaiḥ of Šaiḥs, Supervisor of Endowments, aš-Šaiḥ Šaraf ad-Dīn al-Anṣārī l-Ḥazraġī š-Šāfiʿī, the Magistrate in Jerusalem the Noble and its districts, May God support his judgments, listing the property of absentees and others, as a precautionary measure...). In addition we know that officials of the Jerusalem Public Treasury (Bait al-Māl) were often in attendance when the inventories were drawn up, as well as agents from the Bureau of Escheat Estates (Dīwān al-Mawārīt al-Ḥašrīya)³ and representatives of the Viceroy of Jerusalem. Thus one may infer that while the manifest purpose of these documents was to provide a list of properties which could be used in settling estates, a subsidiary purpose was clearly to ensure that the Mamlūk government would receive the portion to which it was entitled from estates that were not exhausted by relatives of the deceased whose shares were defined by the *šarīʿa*. In any event, the content of these documents makes them extremely valuable as sources for the social and economic history of Jerusalem, especially since they exist in sizable numbers. In fact, the 423 documents containing estate inventories constitute the largest category of documents in the Ḥaram collection; even so, as we have already noted in the introduction, they do not exist in the completeness that we, as historians, would like.

They occur in several formats. Some were cast in the form of legal depositions, either formal acknowledgments (*iqrārāt*, sg. *iqrār*), of which there are nineteen specimens,⁴ or attestations (*išhādāt*, sg. *išhād*), of which there are twenty-one;⁵ there are two inventories in the form of court records,⁶ and two are drawn up on *daftar* sheets.⁷ These forty-seven inventories have been catalogued under these designations in the appro-

³ For a discussion of the Sunnī rule and Mamlūk practice of inheritance whereby "all the estate of deceased heirless persons, and part of the estate of those whose heirs were not entitled to the whole inheritance, went to the treasury," see RABIE, *Financial System of Egypt*, 127-32. Also important for the role of the Dīwān al-Mawārīt al-Ḥašrīya in keeping track of the deaths of persons with taxable legacies are the findings of MICHAEL W. DOLS: *The Black Death in the Middle East*. Princeton 1977, 175-185, 204-223.

⁴ Nos. III/A/185, 189, 193, 207, 314, 319, 344, 541, 612, 679, 693, 694, 696, 713, 715, 771t, 771g, 842, and 846.

⁵ Nos. III/B/1/139, 195, 196, 200, 218, 220, 264, 268, 271, 277, 281, 294, 453, 472, 491, 502, 607, 641, 672, 707, and 711.

⁶ Nos. IV/A/500 and 671.

⁷ Nos. IX/C/182 and 830.

priate chapters. The remainder were drawn up in one of five special forms designed for the purposes of an inventory, almost all of which, as well as the depositions and court records, include the following data:

a) The date on which the inventory was conducted.

b) The name of the person whose estate was enumerated, with an indication whether that person was already dead or presumed to be terminally ill. In the case of males, the name includes the names of father and paternal grandfather, plus *laqabs*, *nisbas*, and *shuras*. Since the *laqab* was often derived from a profession and the *nisba* from the place of origin, interesting deductions can be drawn from these data. More or less the same information is included in a woman's name, minus, usually, a professional *laqab* and plus the name of her husband, and, if she was a freedwoman, the name of the person who granted her her freedom. Interestingly enough, there are few, if any, cases of freedmen.

c) The place in which the inventory was made. Sometimes only the name of the quarter in which the subject lived or was found is mentioned, but often the name of the building is given, be it a private dwelling or an institution such as a *zāwiya*, *ribāṭ*, or *ḥān*. Sometimes the location of that building is specified in terms of another building.

d) The inventory proper; this invariably begins with a list of the clothes the person was wearing when the inventory was made and proceeds through his other belongings, which usually consist mainly of other clothing, household furnishings, and personal effects. Often there is indication of the condition of the article, especially if it happened to be worn or old. In addition the person's financial assets are listed, if he had any; these include real estate, cash, and outstanding loans; his debts are also itemized. Curiously, when amounts of money are specified they are usually written in an interlinear notation in *siyāqa* script.⁸ Finally, in the case of a woman, there is frequently a statement

⁸ The script adopted by clerks in Islamic bureaux as a means of preventing forgery. Known primarily from the Ottoman archives, it was adopted as early as the eighth century in the *diwāns* of the caliphate. See WALTHER HINZ: *Das Rechnungswesen orientalischer Reichsfinanzämter in Mittelalter*. In: *Der Islam* 29 (1950), 1-29, 113-141.

as to whether or not she has any outstanding financial claim on her husband — any portion of a deferred marriage settlement, for example.

e) A declaration of the legal heirs by name and relationship; often the document states the whereabouts of these heirs. If the Bait al-Māl was entitled to a portion of the estate, this is explicitly stated.

f) The person who authorized the inventory is identified, and the persons who were present when it was conducted are named.

g) The witnessing clauses of the notaries (*šuhūd* or *ʿudūl*) who witnessed the inventory and the document are given in the customary place, at the end.

In addition to these standard data which most of the documents have in common, some contain exceptional or incidental data. Infrequently, the name of the executor of the estate might be mentioned. In some of the documents there is a notation, often a mere squiggle, in the right margin which indicates the number of copies of the inventory which were to be drawn up — usually three or four. A few have a filing notation on *verso*, consisting of the name of the person concerned, the name of the month in which the inventory was conducted, and an indication of whether the heirs were absent or present. This may occur in a fairly full form, such as (no. 158):

Fāṭima bint Sulaimān ad-Dimašqīya Šauwāl ġuyāb wa-ḥādirīn

But more often it is abbreviated as follows (no. 379):

Muġul q ḥ ġ

This refers to an inventory for a woman named Muġul in the month of Dū l-Qaʿda (q), in which some heirs were present (ḥ) with her in Jerusalem and others were absent (ġ) elsewhere.

The five forms are almost identical in format except for the clauses which follow the date and serve to introduce them. The content is the same in all the forms.

A. Ḥaṣala l-wuqūf ʿalā raḡul/imraʾa...

Three hundred twenty-two inventories (see plate no. 8) plus a few duplicates begin with this clause, which can be translated “viewing of [the estate] of the man/woman [named] occurred” on such-and-such a date. Then follow the standard data in the sequence indicated in the outline.

21. 18 × 26.75 cms.

Recto: Twelve lines and two witnessing clauses. Water stains at top and sides; holes in text.

Date: 29 Dū l-Ḥiġġa 796/25 October 1394.

Name: (Dead) al-Ḥāġġ ʿAlī b. Muḥammad b. Aḥmad ad-Dimašqī.

Place: Dār Ismāʿīl in Ḥuṭṭ Bāb al-Ḥiṭṭa.⁹

Heirs: None specified, though his wife, Fāṭima bint Aḥmad ad-Dimaš-qīya, is mentioned in the document.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

57. 8 × 24 cms.¹⁰

Recto: Twenty-four lines and two witnessing clauses.

Date: 27 (?) Šauwāl 793/27 (?) September 1391.

Name: Ġurair (?) bint ʿAbd Allāh, ʿatāqat Fāṭima bint ʿAbd Allāh ad-Dimašqīya, zauġat Faraġ b. ʿAbd Allāh, ʿatāqat Masʿūd b. Ibrāhīm, from the village of Qalandīya¹¹ in the district of Jerusalem.

Place: The dār which had been made a *waqf* for her and her son in Ḥārat Banī Murra.¹²

Heirs: Muḥammad b. Aḥmad, known as al-Quwaiḏīya.

⁹ A gate in the north wall of the Ḥaram, reconstructed in 617/1220. *Islamic Jerusalem*, no. 29. According to MUŠĪR AD-DĪN: *al-Uns*, II, 29, it was given this name because it was the gate through which God caused the Jews to enter, bringing them low (from the *mašdar ḥaṭṭ*).

¹⁰ Inadvertently this document was photographed and numbered twice, as 57 and 99.

¹¹ HÜTTEROTH: *Historical Geography*, 116.

¹² Mentioned by MUŠĪR AD-DĪN: *al-Uns*, II, 54, as one of the quarters leading from Ḥuṭṭ Wādī ṭ-Tawāḥīn, one of the principal streets of the city.

Authorization: Conducted in the presence of Nāṣir ad-Dīn Muḥammad b. Muḥammad b. Muğāhid, Naqīb of the Šāfiʿi Court,¹³ and signatory *šuhūd* from that court.

60. 8 × 25 cms.

Recto : Fifteen lines and two witnessing clauses, and one word in lower-right margin. Two holes for string.¹⁴

Date: 27 Dū l-Qaʿda 795/4 October 1393.

Name: (Dead) Quṭlūl (?) ibnat ʿAbd Allāh, ʿatāqat Ḥawāḡa ʿIzz ad-Dīn b. Baktamur b. ʿAbd Allāh ad-Dūrī (?), at-Tāḡir in Aleppo, muṭlaqat al-Ḥāḡḡ Muḥammad b. al-Adamī.

Place: Not specified.

Heirs: Her manumitter, according to a document in the possession of her ex-husband.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿi.

80. 16.5 × 24.5 cms. (See plate no. 8)

Recto : Thirteen lines and four witnessing clauses. Two holes for string. Water stains at top and right side; holes in text.

Date: 13 Šauwāl 793/13 September 1391.

Name: (Ill) al-Ḥāḡḡ Aḥmad b. ʿUmar b. Ibrāhīm al-Ḥalabī.

Place: Not specified.

Heirs: His wife, Siwār (?) bint Lambuḡā (?) b. ʿAbd Allāh; his daughter, ʿĀʾiṣa; and his nephews, Ibrāhīm and Ḥalīl, resident in Aleppo.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿi.

81. 9.5 × 28 cms.

Recto : Twelve lines and three witnessing clauses. Two holes for string.

Date: 27 Dū l-Qaʿda 795/4 October 1393.

¹³ According to WILLIAM POPPER a *naqīb qāḍī* was “an orderly in the judiciary”: *Egypt and Syria under the Circassian Sultans, 1382-1468 A.D.: Systematic Notes to Ibn Taghrī Birdī’s Chronicles of Egypt*. Vol. I, Berkeley 1955, 117.

¹⁴ Most of the death inventories have one or two holes through which string was passed to hold such documents in groups. Probably many have such holes which are not visible in the photographs that I have used.

Name: (Weak) Fāṭima bint Ṭurunṭāi b. ʿAbd Allāh, zauḡat Šams ad-Dīn Muḥammad b. Šalāḥ ad-Dimašqī.

Place: Jerusalem.

Heirs: Her husband, and her brother, Abū Bakr, absent in Damascus.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

82. 17.5 × 26 cms.

Recto : Nine lines and three witnessing clauses.

Date: 21 Dū l-Ḥiġġa 793/19 November 1391.

Name: (Weak) al-Ḥāġġa Alṭūn bint ʿAbd Allāh ar-Rūmīya as-Saq-qāya bil-Masġid al-Aqṣā.

Place: Dār Waqf ar-Ribāṭ al-Aʿlāʾī.

Heirs: Bait al-Māl.

Authorization: Conducted in the presence of Saif ad-Dīn Bābūq, Šadd Bait al-Māl,¹⁵ with the permission of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī and signatory *šuhūd* from his court.

83. 9 × 26 cms.

Recto : Twenty-four lines and three witnessing clauses. Two holes for string.

Date: 25 Šauwāl 793/25 September 1391.

Name: Aḥmad b. Abī Bakr b. ʿAlī aṭ-Ṭarābulī l-Qaṭṭān.

Place: Dār Waqf (?) ʿAlam ad-Dīn Sulaimān al-Ḥanafī.

Heirs: His wife, Sitt al-Ahl bint Muḥammad an-Nābulīya, and his brothers and sister, Muḥammad, ʿUmar, and Fāṭima, all three absent in Tripoli.

Authorization: Conducted in the presence of Saif ad-Dīn Bābūq, Šadd al-Mawārīt, and signatory *ʿudūl* delegated by the Šāfiʿī Court.

84. 18 × 26.5 cms.

Recto : Fifteen lines and four witnessing clauses. Bad tear at top and an ink smudge at upper right.

Date: 8 Dū l-Qaʿda 793/7 October 1391.

¹⁵ Al-Amīr al-Kabīr Saif ad-Dīn Bābūq b. ʿAbd Allāh at-Timrāzī is mentioned in many of the death inventories, sometimes as Šadd Bait al-Māl (Superintendent of the Public Treasury) or Šadd al-Mawārīt [al-Ḥašrīya] (Superintendent of Escheat Estates).

Name: (Weak) ʿĀʾiṣā bint ʿAlī b. ʿAbd Allāh at-Turkīya, *al-muḡā-wira*¹⁶ in Jerusalem.

Place: Ḥārat al-Mašāriqa¹⁷ near Zāwiyat Saiyidī (?) š-Šaiḥ ʿAbd Allāh an-Nazzār (?).

Heirs: Bait al-Māl.

Authorization: Conducted in the presence of Saif ad-Dīn Bābūq, Šadd al-Mawārīt, and signatory ʿudūl from the Šāfiʿī Court.

85. 9.5 × 28 cms.

Recto: Twenty-one lines, three witnessing clauses, and notation in lower-right margin.

Date: 9 Šafar 794/6 January 1392.

Name: (Weak) Baraka bint Muḥammad b. Abī Bakr al-Karakīya, zaūḡat Muḥammad b. ʿAbd Allāh ad-Dauwās al-Karakī.

Place: Dār الكروبي (?) in Ḥārat al-Maḡāriba.¹⁸

Heirs: Her father, absent in al-Karak, and her husband.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

86. 19 × 28 cms.

Recto: Eleven lines and two witnessing clauses. One hole for string.

Date: 16 Ramaḍān 796/15 July 1394.

Name: (Dead) ʿAlī b. Ḥalīl b. Muḥammad ad-Daqqāq.

Place: Rabʿ al-Ḥusainī (?).

Heirs: His wife, Ḥadiḡa bint Ḥasan b. Sālīm, present with him in Jerusalem; his son, ʿAbd al-Laṭīf, present, and his daughter, Fiḍḍa, absent in Damascus.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

¹⁶ According to E. W. LANE this term has the technical meaning of one who confines oneself for meditation in a place of worship, but it can also mean resident of a place. Sometimes, too, it means a student. *An Arabic-English Lexicon*. Vol. II, London 1865 483.

¹⁷ A quarter in the northern section of the city, adjacent, apparently, to Bāb as-Sāhira (Herod's Gate). See MUĞİR AD-DĪN: *al-Uns*, II, 54.

¹⁸ The famous quarter of the Maḡribīs, next to the west wall of the Ḥaram. According the MUĞİR AD-DĪN: *al-Uns*, II, 52, it was given this name because "it had been endowed for them and it was where they lived."

87. 11.5 × 18 cms.

Recto : Ten lines and two witnessing clauses.

Date: 20 Dū l-Qa^cda 795/27 September 1393.

Name: (Dead) Nāṣir b. ^cAbd Allāh al-Ġazzī.

Place: Zāwiyat al-Maġāriba,¹⁹ known as Ibn Nafīs.

Heirs: None specified.

Authorization: Conducted in the presence of al-Qaḍāʾī Taqī d-Dīn (?) b. ^cAskar (?) with the permission of the Šāfiʿī qāḍī.

88. 12.5 × 26 cms.

Recto : Twenty-four lines and three witnessing clauses. Two holes for string.

Date: 28 Šauwāl 793/28 September 1391.

Name: (Weak) Asin bint ^cUṭmān b. Yūsuf from Qalʿat ar-Rūm, zauġat ^cAlī b. Muḥammad b. ^cAlī l-Kumāġī (?).

Place: Jerusalem.

Heirs: Her husband and Bait al-Māl.

Authorization: Conducted in the presence of Saif ad-Dīn Bābūq, Šādd Bait al-Māl.

89. 18.5 × 18.5 cms.

Recto : Fourteen lines, two witnessing clauses, and a squiggle in lower-right margin. Two holes for string.

Date: 24 Šafar 794/21 January 1392.

Name: (Dead) Fāṭima bint ^cAbd Allāh al-ʿAġamiya.

Place: Ribāṭ al-Malik at Bāb ad-Duwaidāriya.²⁰

Heirs: Bait al-Māl.

Authorization: Conducted in the presence of an-Nāṣir Muḥammad, a companion of Šaraf ad-Dīn, Nāʾib as-Saltāna of Jerusalem and Nāẓir al-Ḥaramain aš-Šarīfain,²¹ and signatory ^cudūl, with the permission of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

¹⁹ A school endowed by aš-Šaiḥ ^cUmar b. ^cAbd Allāh b. an-Nabī l-Maġribī al-Mašmūdī in the upper part (*bi-aʿlā*) of Ḥarat al-Maġāriba in 703/1303-4. *Ibid.*, 45-46.

²⁰ Known also as Bāb Šaraf al-Anbiyāʾ and Bāb ʿAtm, it was known as Bāb ad-Duwaidāriya in the days of Muġīr ad-Dīn, after the madrasa which was built beside it in 659/1261 by al-Amīr ^cAlam ad-Dīn Abū Mūsā Sangar b. ^cAbd Allāh ad-Duwaidār aš-Šāliḥī n-Naġmī. *Ibid.*, 30, 39.

²¹ Al-Amīr Šaraf ad-Dīn Mūsā b. Badr ad-Dīn Ḥasan was appointed to this office in 793/1390 and served, apparently, until 795/1393. *Ibid.*, 273.

90. 11 × 30 cms.

Recto : Seventeen lines and three witnessing clauses. Bottom torn and frayed.

Date: 26 Rabī^c II 796/28 February 1394.

Name: (Dead) Muḥammad b. Sa^cd ad-Dīn (?) b. Dāwūd.

Place: Zāwiyat Farağ in Ḥārat Aulād Šaraf (?).²²

Heirs: Those acknowledged by the deceased to the Ḥanafī qāḍī Ḥair ad-Dīn.²³

Authorization: Conducted in the presence of Saif ad-Dīn ^cAlī (?), Šādd Bait al-Māl, and ^cAlā³ ad-Dīn ^cAlī — Imām Nā³ib as-Sulṭān, with the permission of al-Qāḍī Šaraf ad-Dīn aš-Šāfi^cī and al-Qāḍī Ḥair ad-Dīn al-Ḥanafī.

91. 18 × 27 cms.

Recto : Ten lines, three witnessing clauses, and one word in lower-right margin. A hole in top margin.

Date: 26 Dū l-Qa^cda 793/24 October 1391.

Name: (Weak) al-Ḥāğğa Dunyā bint Muḥammad b. Ismā^cil ad-Dimašqīya.

Place: Dār known as al-Ḥāğğ ^cUmar al-Ğirbālī.

Heirs: Her daughter, Fāṭima bint Muḥammad b. ^cAbd Allāh, present with her in Jerusalem, and her son, Muḥammad, absent in Tripoli.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi^cī, Nāẓir al-Auqāf.

92. 17 × 17.5 cms.

Recto : Ten lines and two witnessing clauses. Two holes for string.

Date: 28 (?) Šauwāl 795/6 (?) September 1393.

Name: (Weak) Baraka bint ^cAlī l-Miṣrīya.

Place: Dār Waqf Barka (Berke) Ḥān.

Heirs: Her husband, ^cAlī b. Ḥasan b. ^cAlī l-Miṣrī, present with her; her full brother, ^cUṭmān, known as الطراني; and her sisters, Sutait and Turaik, absent in Cairo.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi^cī.

²² See II/A/297, note 48 below.

²³ Probably Qāḍī l-Quḍāt Ḥair ad-Dīn Abū l-Mawāhib Ḥalīl b. ^cIsā b. ^cAbd Allāh al-^cAğamī l-Bāyartī l-Ḥanafī, who was appointed judge of Jerusalem by the sultan Barqūq in 784/1382-83 and died in 801/1398. *Ibid.*, 219.

93. 18 × 26 cms.²⁴

Recto : Nineteen lines and two witnessing clauses.

Date: 13 Ġumādā II 797/6 March 1395.

Name: (Weak) Hurriya bint ʿUṭmān b. ʿImrān at-Turkiya al-Ḥalābiya.

Place: Dār Waqf al-Marḥūm Nāṣir al-Ḥanbalī in Ḥārat Marzubān.²⁵

Heirs: Her son, Muḥammad b. ʿAbd ar-Razzāq, absent in Aleppo.

Authorization: Conducted in the presence of Šaraf ad-Dīn Yaʿqūb b. Ibrāhīm, one of the *ġamāʿa* of al-Ḥawāġa ʿAlī z-Zāhirī, Šadd Bait al-Māl, and signatory *šuhūd* from the Šāfiʿī Court.

94. 17 × 24.5 cms.

Recto : Thirteen lines and three witnessing clauses. Two holes for string.

Date: 4 Dū l-Ḥiġġa 795/11 November 1393.

Name: (Weak) al-Ḥāġġa Argūn (?) bint Faḥr ad-Dīn ʿUṭmān b. Maḥmūd al-Aḥlāṭīya.

Place: Dār Maḥmūd al-Aḥlāṭī.

Heirs: Her cousin, Aḥmad b. Muḥammad b. Maḥmūd al-Aḥlāṭī l-Ḥaiyāt, present with her, and Ḥidr b. Zain ad-Dīn ʿAbd ar-Raḥmān b. al-Marḥūm ʿAlāʾ ad-Dīn ʿAlī l-Mālīkī l-Ḥalīlī.

Authorization: Conducted in the presence of signatory *ʿudūl* from the Šāfiʿī Court.

99. See no. II/A/57.**100.** 19.5 × 28 cms.

Recto : Twenty-four lines with continuation and two witnessing clauses in right margin. Two small holes at top.

Date: 29 Ramaḍān 794/19 August 1392.

Name: al-Ḥāġġ Mūsā b. Ibrāhīm [b.] Aḥmad b. ʿUṭmān al-Qirimī.

Place: Zāwiyat Muḥammad Bāk.

Heirs: His nephew Ḥasan, absent in Aleppo.

²⁴ Another inventory was made for the same woman about a week later in no. II/A/121; note the variations in the two.

²⁵ This quarter is described by MUʿĪR AD-DĪN: *al-Uns*, II, 53. He could not account for the name.

Authorization: Conducted in the presence of Šaraf ad-Dīn, Nāʾib as-Saltāna and Nāẓir al-Ḥaramain aš-Šarīfain, and al-Ḥāḡḡ Abū Bakr b. al-Ḥāḡḡ Zakī d-Dīn Zakī (?) for Wakīl Bait al-Māl.

Verso : Four-line continuation of the inventory on *recto*.

107. 18 × 27 cms.

Recto : Twenty-one lines, four witnessing clauses, and a squiggle at lower right. Holes in center and along right edge.

Date: 18 Dū l-Ḥiḡḡa 793/16 November 1391.

Name: (Weak) Muḥammad b. Ibrāhīm b. Ḥalīl, known as Ibn al-Yamanī.

Place: Dār al-Ḥāḡḡ ʿAlī b. al-Yamanī in Ḥarat al-Mašāriqa, near al-Madrasa al-Maimūniya.²⁶

Heirs: His wife, ʿAzīza al-Qirimīya; his brother, Ḥasan, absent; a sister, ʿAbāl, absent in Cairo; and his cousin, ʿAbd ar-Raḥmān b. al-Yamanī.

Authorization: Written in the presence of Saif ad-Dīn Bābūq, Šadd Bait al-Māl, with the permission of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿi.

119. 16.5 × 17.5 cms.

Recto : Ten lines, two witnessing clauses, and a squiggle at lower right. Two holes for string; holes at bottom and in text.

Date: 20 Dū l-Ḥiḡḡa 793/18 November 1391.

Name: (Dead) Abū Bakr b. ʿAlī l-Ḥalabī n-Nassāḡ.

Place: Jerusalem.

Heirs: His wife, Ḥamīda, present with him, and his children, absent in Damascus.

Authorization: Not specified.

120. 18 × 21 cms.

Recto : Fifteen lines and two witnessing clauses. Top torn away; tears and holes in upper-right edge and along upper-left folds.

Date: 3 Rabīʿ I 797/27 December 1394.

²⁶ A former Byzantine church located at Bāb as-Sāhira, which is the gate formerly known as Herod's Gate in the northern wall of the city. The *madrasa* was endowed by al-Amīr Fāris ad-Dīn Abū Saʿīd Maimūn b. ʿAbd al-Qaṣrī, Ḥāzindār al-Malik Šalāḥ ad-Dīn in 593/1197. See *ibid.*, 48, and LE STRANGE: *Palestine*, p. 214.

Name: [] bint ʿAbd Allāh al-ʿAḡamī, in the hire of Zain ad-Dīn ʿUmar b. aš-Šaiḥ Šihāb ad-Dīn Aḥmad ad-Dairī l-Ḥaiyāṭ.

Place: Dār included in the *waqf* of Madrasat Šaiḥ aš-Šuyūḥ in Ḥuṭṭ Sūq al-Quṭn.²⁷

Heirs: None specified.

Authorization: Conducted in the presence of Šams ad-Dīn b. al-Marḥūm Šihāb ad-Dīn b. Karīm, Nāẓir al-Ḥisba and Wakīl Bait al-Māl, with the permission of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī and in the presence of signatory ʿudūl from his court.

121. 26 × 27 cms.²⁸

Recto: Fifteen lines, one interlinear *siyāqa*, and two witnessing clauses.

Date: 21 Ġumādā I 797/14 March 1395.

Name: (Weak) Ḥūrā Ḥātūn bint ʿUṭmān b. ʿImrān at-Turkiya, zauḡat al-Ḥāḡḡ ʿIsā b. Ḥasan b. Aiduḡmiš.

Place: Dār Waqf al-Marḥūm Nāẓir ad-Dīn Muḥammad al-Ḥanbalī in Ḥārat Marzubān.

Heirs: Her husband and her sons, Muḥammad, Maḥmūd, and ʿAbd ar-Razzāq an-Naḡmī, absent from Jerusalem.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

122. 8.5 × 24.5 cms.

Recto: Fourteen lines and two witnessing clauses. Water stained at right center and bottom; a hole at lower left.

Date: 18 Dū l-Ḥiḡḡa 793/16 November 1391.

Name: (Dead) Maryam bint ʿUṭmān b. Almās/Ilyās (?).

Place: Dār aš-Šaiḥ Yūsuf al-Maḡribī.

Heirs: Her daughter, Altī bint Ḥālīd b. Muḥammad, present with her in Jerusalem, and her full brother, Muḥammad, absent.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

²⁷ This market was located in Ḥārat Bāb al-Qaṭṭānīn, outside the gate of the Ḥaram (west wall) which bears that name. MUʿĪR AD-DĪN: *al-Uns*, II, 52. Cf. *Islamic Jerusalem*, no. 62.

²⁸ See no. II/A/93.

123. 9.5 × 28.5 cms.

Recto : Twenty-one lines and three witnessing clauses. Two holes for string; hole and tear on right edge.

Date: 18 Dū l-Ḥiğğā 795/25 November 1393.

Name: (Weak) Haifā, °atīqat as-Sitt Fāṭima bint Argūn, from Ḥamā.

Place: Ḥārat Ġiwār °Abd al-Karīm aš-Šaubakī.

Heirs: Her husband, Ṭaibuğā (?), known as °Atāqat Sālim (?) al-Afkal (?), present with her in Jerusalem, and her sister, as-Sitt Fāṭima.

Authorization: Undeciphered.

124. 19.5 × 28 cms.

Recto : Eighteen lines and three witnessing clauses. Two holes for string.

Date: 9 Dū l-Ḥiğğā 795/16 November 1393.

Name: (Weak) Alfīya bint Usaid b. Farağ from the village of Ġālūd²⁹ in the *waqf* of Hebron.

Place: Dār as-Sawiyān (?) in Ḥārat Banī Ḥārīt.³⁰

Heirs: Her husband, Muḥammad ibn al-Ḥammāl, absent in al-Ḥiğāz, and her cousin, Ibn °Aṭā° b. Farağ, in Ġālūd.

Authorization: Conducted in the presence of al-Qāḍī Šihāb ad-Dīn Aḥmad, Imām Saif ad-Dīn Bulūwā ẓ-Zāhiri, Nā°ib as-Saltāna and Nāẓir al-Ḥaramain,³¹ with the permission of al-Qāḍī Šaraf ad-Dīn aš-Šāfi°i.

125. 18 × 14 cms.

Recto : Eight lines and two witnessing clauses. Two holes for string.

Date: 23 Ša°bān 795/4 July 1393.

Name: (Weak) Aḥmad b. Muḥammad b. Dayān/Qaibān (?).

Place: None specified.

Heirs: His daughter, Fāṭima; his wife, Nafīsa bint Muḥammad ad-Dimašqīya; and Bait al-Māl.

Authorization: Conducted in the presence of °Alā° ad-Dīn °Alī -- companion of Šaraf ad-Dīn, Nā°ib as-Saltāna and Nāẓir al-Ḥaramain, and Nā°ib Wakīl Bait al-Māl -- and signatory °udūl from the Šāfi°i Court.

²⁹ HÜTTEROTH: *Historical Geography*, 137.

³⁰ Located outside the town, near the citadel. MUĞİR AD-DİN: *al-Uns*, II, 52.

³¹ Al-Amīr Saif ad-Dīn Bulūwā ẓ-Zāhiri ruled 795-96/1392-94 according to °ĀRIF AL-°ARIF: *al-Mufaššal fī Tārīḫ al-Quds*. Pt. I. Jerusalem 1961, 225.

126. 18 × 26.5 cms.

Recto : Sixteen lines with two-line continuation and squiggle in right margin and three witnessing clauses. Two holes for string.

Date: 7 Dū l-Qa^cda 793/6 November 1391.

Name: (Weak) Fāṭima bint Yūsuf b. Hāšim, zauḡat al-Ḥāḡḡ Sa^cd ad-Dīn b. ^cUṭmān [b.] Dāwūd al-Maḡribī s-Saqqā².

Place: Ḥārat al-Maḡāriba.

Heirs: Her husband, Saudān (?), present in Jerusalem.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi^ci.

127. 18 × 26.5 cms.

Recto : Fourteen lines, three witnessing clauses and two words in right margin (*ṭalāt nusaḡ*).

Date: 1 Dū l-Qa^cda 795/8 September 1393.

Name: (Weak) Fāṭima bint Ġamāl b. ^cAbd ar-Raḡmān.

Place: Ḥārat al-Maḡāriba.

Heirs: Her husband, al-Ḥāḡḡ Aḡmad b. Muḡammad b. Aḡmad al-Ḥimšī, present with her in Jerusalem, and Bait al-Māl.

Authorization: Conducted in the presence of ^cAlā² ad-Dīn ^cAlī b. Aḡmad on behalf of Wakīl Bait al-Māl, and signatory *šuhūd* from the Šāfi^ci Court.

128 and 142.³² 16.5 × 24.5 cms.

Recto : Eleven lines, five witnessing clauses, and a squiggle in right margin. Two holes for string.

Date: 30 Ramaḡān 795/9 August 1393.

Name: (Weak) Ṭāšḡūn b. Šukrān b. A^clabak ar-Rūmī from Tarsus.

Place: Ḥān al-Ḥaram al-Kabīr.

Heirs: None specified, though his wife, Daulāt bint حوفاي, present in Jerusalem; his children, Firmān and Kuwaidak, absent in Tarsus; and a brother, Muḡammad, present in Jerusalem, are mentioned.

Authorization: Al-Qāḍī š-Šāfi^ci.

129. 9 × 26 cms.

Recto : Eleven lines and two witnessing clauses. One hole for string.

Date: 13 Ramaḡān 795/23 July 1393.

³² Except for minor differences these two documents seem to be duplicates.

Name: (Weak) Ḥiḍr b. Ḥasan b. ʿAlī from Ḥārat (?) Ġauhar an-Nūbī in Cairo.

Place: Dār known as Dār — at Bāb Ḥiṭṭa.

Heirs: His wife Baḥṭiya (?) bint ʿUmar b. Sabʿ al-Miṣrīya, present in Jerusalem, and his full brother, Ḥusain, absent in Qalyūb.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

130. 18 × 25.5 cms.

Recto : Thirteen lines and two witnessing clauses. One hole for string.

Date: 22 Dū l-Qaʿda 795/29 October 1393.

Name: (Weak) Lūkar bint ʿAbd Allāh at-Turkiya, ʿatāqat as-Sitt Ālmalik bint Quṭlūtāmūr an-Nāširī.

Place: Ar-Ribāṭ al-Malakīya.

Heirs: Her husband, Muḥammad aš-Šanādīdī š-Šūfī, absent in Cairo, and Bait al-Māl.

Authorization: Conducted in the presence of Ġars ad-Dīn Ḥalīl for Bait al-Māl; al-Qāḍī Tāğ ad-Dīn Ibrāhīm, Mustaufī Bait al-Māl; and signatory ʿudūl from the Šāfiʿī Court.

131. 13 × 19 cms.

Recto : Ten lines, three witnessing clauses, and a correction appendix (*mulḥaq*).

Date: 2 Ramaḍān 796/1 July 1394.

Name: (Weak) al-Ḥāğğ ʿAlī b. Muḥammad b. ʿUṭmān.

Place: Dār Ġāmiʿat Waqf as-Saʿdīya, opposite Bait Ibn/Abū (?) ʿAbd al-Munʿim (?) in the neighborhood of Zāwiyat aš-Šarīf al-Fāḥūrī.

Heirs: His wife, Nasīm bint ʿAbd Allāh, ʿatāqat Ġamāl ad-Dīn b. Qašqūš, Nāzir Sūq as-Sultān in Cairo, and Bait al-Māl.

Authorization: None specified.

132. 18 × 26 cms.

Recto : Eleven lines, three witnessing clauses, and a word in right margin. Two holes for string.

Date: 24 Šauwāl 795/2 September 1393.

Name: (Weak) ʿArūs ibnat Ibrāhīm b. Muḥammad ad-Dimašqīya, zaūğat al-Ḥāğğ Muḥammad b. Muḥammad b. Maḥmūd al-Aqbāʿī.

Place: Dār known as الإبلدانة in Ḥārat al-Maḡāriba.

Heirs: Her husband and her full brother, al-Ḥāḡḡ Yūsuf al-Adamī, absent in Damascus.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

133. 18×27 cms.

Recto : An ^ʿ*alāma*, fifteen lines, three lines of interlinear *siyāqa*, four witnessing clauses, and a *tauqīʿ* in right margin.

^ʿ*Alāma* : Al-ḥamdu lillāh wa-asʾaluhu t-taufīq.

Date: 10 Dū l-Qaʿda 793/9 October 1391.

Name: (Weak) Šams ad-Dīn Muḥammad b. Šams ad-Dīn Muḥammad al-Baʿlabakkī, known as Ibn Kamāl.

Place: Dār known as ^ʿAbd ar-Raḥmān al-^ʿAttāl in Ḥārat al-Maḡāriba.

Heirs: None specified.

Authorization: The judge and witnesses.

Tauqīʿ : Li-yuṣḥad bi-ṭubūt mā qāmat bihi l-baiyina...³³

134. 9.5×26 cms.

Recto :

A) Twelve lines and two witnessing clauses. A hōle for string.

Date: 16 Šafar 795/1 January 1393.

Name: (Dead) Sulṭān al-^ʿAḡamī.

Place: Dār Waqf Nāṣir ad-Dīn b. al-Ḥanbalī in Ḥuṭṭ Dāwūd.³⁴

Heirs: None.

Authorization: Conducted in the presence of Šihāb ad-Dīn Aḥmad al- —, Nāṣir Bait al-Māl; Tāḡ ad-Dīn, Mustaufī Bait al-Māl, and signatories.

B) Ten-line codicil in same hand, continued on *verso*.

Text: A supplement to the above inventory.

Verso : One line and two witnessing clauses.

³³ A document bearing this *tauqīʿ* is normally accompanied by an *iṣḥād* (attestation) to its certification on *verso*. Apparently such certification is missing on this document, unless through inadvertence it was not photographed.

³⁴ This major street is described by MUĞİR AD-DİN: *al-Uns*, II, 52-53.

135. 10 × 28.5 cms.

Recto : Twenty lines and two witnessing clauses. One hole for string.

Date: 3 Ramaḍān 796/2 July 1394.

Name: (Dead) Maryam bint Ḥalīl.

Place: Her dwelling in Ḥārat al-Mašāriqa.

Heirs: None.

Authorization: Conducted in the presence of *mubāširīn* (clerks) of Bait al-Māl.

136. 18.5 × 27 cms.

Recto : Fifteen lines, three witnessing clauses, and a squiggle in lower-right margin. Two holes for string.

Date: 27 Šauwāl 793/27 September 1391.

Name: (Weak) Asin bint ʿAbd Allāh b. Yūsuf al-Ḥalabīya, zauḡat aš-Šaiḥ Muḥammad b. Sulaimān b. Aḥmad, a companion of the late Šaiḥ Ḥalīl al-Kurdī.

Place: None specified.

Heirs: Her husband, and her full brother, ʿAlī, absent in Cairo.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

137. 12 × 17.5 cms.

Recto : Twelve lines, marginal note, and two witnessing clauses. One hole for string.

Date: 2 Šafar 794/30 December 1391.

Name: (Dead) Dāwūd b. Sulaimān al-Ḥaurānī.

Place: Dār as-Saiyid Šarīf Muḥammad.

Heirs: His infant son, Aḥmad, and his wife, ʿAṭāʾ bint Murād b. ʿAbd Allāh al-ʿAḡamī.

Authorization: Conducted in the presence of signatory *šuhūd* of the Šāfiʿī Court.

143. 16.5 × 25 cms.

Recto : Nineteen lines and three witnessing clauses.

Date: 2 Dū l-Ḥiġġa 795/9 October 1393.

Name: (Weak) al-Ḥāġġa Našr bint al-Ḥāġġ Muḥammad b. Ḥassān (?), whose father is known as at-Tammār, and her husband, al-Ḥāġġ Muḥammad b. Faḥr ad-Dīn b. aš-Šaiḥ Yūsuf.

Place: Ḥārat al-Maḡāriba.

Heirs: (Hers) Her husband and her brothers, al-Ḥāḡḡ Ḥalaf and al-Ḥāḡḡ Ṣalāḥ. (His) His wife and his uncle aš-Šaiḥ Abū Bakr b. aš-Šaiḥ Yūsuf al-Ḥiḡāzī.

Authorization: Conducted in the presence of Šihāb ad-Dīn Aḥmad, al-Imām aš-Šāfiʿī, on behalf of al-Maḡarr Saif ad-Dīn Bulūwā, Nāʾib as-Saltāna, and *ṣuhūd* from the Šāfiʿī Court.

145. 12 × 26 cms.

Recto: Twenty lines and two witnessing clauses.

Date: 30 Dū l-Ḥiḡḡa [].

Name: (Weak) Ṭuḡaih bint ʿAbd Allāh, zaūḡat Ḥasan b. Usaid b. al-ʿAḡamī l- —.

Place: Ḥārat Wād aṭ-Ṭawāḥīn,³⁵ near Dār سروا bi-Dair ʿĪsā l- —.

Heirs: Her husband and Bait al-Māl.

Authorization: Conducted in the presence of Šihāb ad-Dīn, Šādd Bait al-Māl; — ʿAlī š-Šamšī on behalf of Bait al-Māl; and *ṣuhūd* with the permission of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

146. 18 × 27 cms.

Recto: Fourteen lines, three interlinear *siyāqa*, and three witnessing clauses. Two holes for string.

Date: 16 Dū l-Ḥiḡḡa 795/23 October 1393.

Name: (Weak) Muḥammad b. Ḥasan b. ʿAbd al-Ḥaqq, known as al-Ġāzī.

Place: Zāwiyat Ibn Nafīs at Bāb ad-Dawādārīya.³⁶

Heirs: None specified.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

148. 18.5 × 26 cms.

Recto: Eighteen lines and two witnessing clauses. Holes in text; bottom torn.

Date: 11 Dū l-Ḥiḡḡa 796/7 October 1394.

³⁵ Also a major street. *Ibid.*

³⁶ Presumably Bāb ad-Duwaidārīya is intended. See note 20 above.

Name: (Weak) Ḥadiġa bint Ibrāhīm b. Aḥmad al-Miṣrīya, zaūġat aš-Šaiḥ Taqī d-Dīn Abī Bakr b. al-Marḥūm — ʿAbd ar-Raḥmān b. Nūr ad-Dīn Muḥammad al-Miṣrī, known as al-Baġdādī.

Place: Dār an-Nāṣir (?) ʿAlāʾ ad-Dīn b. al-Kamāl.

Heirs: Her husband, present with her, and the children of her brother, Saʿīd -- Muḥammad, Aḥmad, Muḥammad, Ibrāhīm, and Saʿīd -- absent in Cairo.

Authorization: ʿAlāʾ ad-Dīn ʿAlī b. Šihāb ad-Dīn, a companion of al-Qaḍāʾī Šams ad-Dīn b. Karīm az-Zāhirī, Nāṣir al-Ḥisba and Wakīl Bait al-Māl, and signatory ʿudūl from the court of al-Qaḍī Šaraf ad-Dīn aš-Šāfiʿī.

152. 18 × 26.5 cms.

Recto : Sixteen lines, three witnessing clauses, and two words in lower-right margin. Two holes for string and two holes in text.

Date: 1 Dū l-Qaʿda 793/30 September 1391.

Name: (Weak) Aimalik bint Tuġluq b. ʿAbd Allāh at-Turkiya, zaūġat Naṣr (?) ad-Dīn aṭ-Ṭurs —.

Place: Dār formerly known as al-Ġalāl (?) al-ʿAġamī in Huṭṭ Bāb as-Silsila.

Heirs: Her mother, Fāṭima bint Nāṣir ad-Dīn Muḥammad b. Muḥammad ad-Dimašqīya, present with her in Jerusalem, and Bait al-Māl.

Authorization: Conducted in the presence of Saif ad-Dīn Bābūq, Šādd Bait al-Māl, and signatory *šuhūd* from Šāfiʿī Court.

153. 18 × 26.5 cms.

Recto : Fourteen holes and two witnessing clauses. Water stained at right and holes at left-center edge.

Date: 26 Ramaḍān 796/25 July 1394.

Name: (Weak) al-Ḥāġġa [Zain]ab (?) bint Šaraf ad-Dīn Aḥmad b. Tāġ ad-Dīn, muṭlaqat Saiyidunā Qaḍī l-Quḍāt Šihāb ad-Dīn al-Ḥanbalī, al-Ḥākim in Aleppo.

Place: Dār aš-Šaiḥ Burhān ad-Dīn aš-Šaltī in Ḥārat al-Mašāriqa.

Heirs: Her daughter, Sitt al-Yumn; her brother, Muḥammad; and two sisters, Fāṭima and ʿĀʾiṣa, absent in Aleppo.

Authorization: Conducted in the presence of Nāṣir ad-Dīn Muḥammad [b.] Šihāb ad-Dīn Aḥmad aš-Šahrazūrī on behalf of Šihāb ad-Dīn

Aḥmad al-Yağmūrī az-Zāhirī, Nāʾib as-Ṣaltāna and Nāzir al-Ḥaramain;³⁷ al-Ḥāḡḡ Aḥmad al-Ḥalabī on behalf of Bait al-Māl; and appointees of Šams ad-Dīn Karīm, Wakīl Bait al-Māl.

154. 18.5 × 27 cms.

Recto : Eight lines and two witnessing clauses.

Date: 20 Dū l-Ḥiḡḡa 793/18 November 1391.

Name: (Dead) Fāṭima bint Muḥammad b. ʿAlī ad-Dimašqīya.

Place: Dār aš-Šaiḥ ʿAbd Allāh al-Maḡribī in Ḥārat al-Maḡāriba.

Heirs: Her mother, Ḥadīḡa, and father, Muḥammad, both present with her in Jerusalem; her absent daughter; and her husband, ʿAlī d-Dimašqī.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

155. 16.5 × 24 cms.

Recto : Fifteen lines and three witnessing clauses. Two holes for string; small holes on right side.

Date: 28 Šauwāl 793/29 September 1391.

Name: (Weak) Fāṭima ibnat ʿAbd Allāh b. Aḥmad al-Maḡribīya al-Qunṣaniya.

Place: Dār Yaʿqūb as-Saqqāʾ al-Maḡribī in Ḥārat al-Maḡāriba.

Heirs: Her husband, Yaʿqūb as-Saqqāʾ, and the Muslims.

Authorization: Signatory witnesses.

156. 13 × 31 cms.

Recto : Nineteen lines, one line of interlinear *siyāqa*, and three witnessing clauses.

Date: 22 Dū l-Qaʿda 795/29 September 1393.

Name: (Weak) ʿAlī b. ʿAbd al-Hādī b. ʿAlī n-Nassāḡ al-Baḡdādī.

Place: Bait Waqf Ribāṭ ʿAlī (?) b. (?) Ḥalaf — near Sūq al-Quṭn in Wād aṭ-Ṭawāḥin.

Heirs: His wife, Zubaida bint ʿUmar, absent in Damascus; his brother, Faiyāḍ, absent in Baḡdād, and his cousin, ʿAbd al-Karīm b. Idrīs b. ʿAbd al-Malik (?) b. ʿAlī, present with him.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

³⁷ MUṢṬIR AD-DĪN states that Aḥmad took office in Raḡab 796/May 1394 but does not say when his term ended. The next Nāzir mentioned in *al-Uns*, II, 273, was appointed in 804/1401-02.

157. 17.5×21 cms.

Recto : Thirteen lines and three witnessing clauses. Holes along right-center vertical fold.

Date: 10 Dū l-Ḥiġġa 793/8 November 1391.

Name: (Dead) Raġab b. قرعان / قریمان al-Qirimī.

Place: His dwelling at Waqf Zāwiyat al-Qirimīya in Ḥārat al-Maġāriba.

Heirs: His wife, Taulīdī bint ʿAbd Allāh, present with him, and Bait al-Māl.

Authorization: Conducted in the presence of Saif ad-Dīn Bābūq, Šādd Bait al-Māl, and *šuhūd* of the Šāfiʿi Court.

158. 19×28 cms.

Recto : Thirteen lines, two witnessing clauses, and one word in lower-right margin.

Date: 21 Šauwāl 795/30 August 1393.

Name: (Weak) Fāṭima bint Salmān b. ʿAlī d-Dimašqīya, zauġat Aḥmad b. Abī Bakr b. Aḥmad al-Baʿlabakkī al-Qaṭṭān.

Place: Ḥārat al-Maġāriba.

Heirs: Her husband; her daughter, ʿĀʾiša bint ʿAbd Allāh ad-Dimašqī; and her full brothers, Uzbek and Muḥammad, both absent in Damascus.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿi.

Verso : Filing notation: Fāṭima bint Salmān ad-Dimašqīya Šauwāl ġuyāb wa-ḥāḍirīn.

159. 12.5×27.5 cms.

Recto : Eleven lines and two witnessing clauses. Two holes for string; small holes along lower fold.

Date: 4 Dū l-Qaʿda 793/3 October 1391.

Name: (Ill) Dunyā bint ʿAlī b. Ġibrīl al-Mašriqīya.

Place: None specified.

Heirs: Her brother, Qifġaq, and her grandson, Aḥmad b. Muḥammad.

Authorization: None specified.

160. 19 × 16.5 cms.

Recto : Eight lines, four witnessing clauses, and one squiggle in lower-right margin. Two holes for string.

Date: 26 Dū l-Qa^cda 795/3 October 1393.

Name: (Weak) Ḥadīḡa bint Šihāb ad-Dīn Aḥmad b. ʿAbd Allāh ad-Dimašqīya, zauḡ aš-Šaiḡ aš-Šāliḡ Zain ad-Dīn ʿAbd al-Munʿim b. Šaiḡ al-Islām Taqī d-Dīn Abī Bakr al-Mauṣilī š-Šāfiʿī.

Place: None specified.

Heirs: Her husband and their daughter, ʿĀʾiṣa, present in Jerusalem; her daughter, Fāṭima, absent in Damascus with her father; and two cousins, Aḥmad and Ibrāhīm, absent in Damascus.

Authorization: None specified.

Verso : Filing notation: Ḥadīḡa q ḡ ḡ.

161. 17.5 × 27 cms.

Recto : Sixteen lines, one line of interlinear *siyāqa*, and four witnessing clauses. Two holes for string; a hole in center top.

Date: [] Dū l-Qa^cda 793/ October 1391.

Name: [] b. Ḥusain al-Masʿūdī l-Farrāš at al-Madrassa at-Tankizīya waz-Zaḡḡāḡ in Jerusalem.

Place: Al-Madrassa at-Tankizīya.³⁸

Heirs: His wife, Zainab bint Muḥammad b. ʿAbd Allāh al-Iskandariya, and their children, Muḥammad al-Ḥamāšī, Fāṭima, Ḥāṭūn, and Raḡma.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

162. 9 × 26 cms.

Recto : Twenty-one lines and two witnessing clauses. One hole for string; tear on bottom fold.

Date: 14 Ramaḍān 795/24 July 1393.

Name: (Weak) Zainab bint Nāšir b. ʿUmar al-ʿAḡlūnī.

³⁸ Built in 729/1328-29 by al-Amīr Tankiz an-Nāširī at the west wall of the Ḥaram and Ṭarīq Bāb as-Silsila. *Ibid.*, 35; *Islamic Jerusalem*, no. 57. For an excellent sketch map of the Tankizīya which shows its relationship to the street and the Ḥaram, see MAX VAN BERCHEM: *Matériaux pour un corpus inscriptionum arabicarum*. Deuxième partie: *Syrie du sud*. Tome I, *Jérusalem "ville"*, Cairo 1922, 253.

Place: Rab^c Lu³lu³ Ġāzī ṭ-Ṭawāšī.

Heirs: Her husband, al-Ḥāḡḡ Ibrāhīm b. °Alī b. °Abbās al-°Aḡlūnī n-Naššāḡ, present with her; her daughter, Rūmīya; her paternal brother, Ibrāhīm; and her sisters, Fāṭima and °Ā³iša.

Authorization: None specified.

163. 18 × 26 cms.

Recto : Fifteen lines and three witnessing clauses. Two holes for string.

Date: 9 Dū l-Qa^cda 793/8 October 1391.

Name: Ġauhara bint Ṣalāḥ b. Abī Bakr ad-Dimyāṭiya.

Place: Dār aš-Šaiḥ al-Imām al-°Ālim Šaraf ad-Dīn b. Sālim in Ḥārat al-Ḥayādira.³⁹

Heirs: Her husband, Muḥammad b. Muḥammad as-Samnūdī, and Bait al-Māl.

Authorization: Conducted in the presence of Saif ad-Dīn Bābūq, Šadd Bait al-Māl.

164. 17.5 × 26.5 cms.

Recto : Twenty-four lines, continued on verso.

Date: 5 Dū l-Qa^cda 793/4 October 1391.

Name: (Weak) Aḥmad b. °Alī b. Hānī l-Miṣrī, known as Ibn °Uwaina.

Place: Dār al-Faqīh °Umaira at-Tāḡir fil-amti^ca in Ḥārat Ṭurūfiya.

Heirs: His wife, Suwaif bint Muḥammad b. °Alī l-Miṣrīya, called Saudā, present in Jerusalem, and his brother, Muḥammad, known as زقزق, absent in Cairo.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi^ci, in the presence of *šuhūd* from his court.

Verso : Two-line continuation of *recto* and four witnessing clauses.

166. 8.5 × 24.5 cms.

Recto : Twenty lines, one line of interlinear *siyāqa*, a squiggle, and three witnessing clauses. Hole in center; bottom edge ragged.

Date: 15 Dū l-Ḥiḡḡa 793/13 November 1391.

Name: (Weak) Muḥammad b. Yūsuf b. °Abd Allāh as-Sinḡārī.

Place: Dār Šaiḥ °Abd ar-Raḥmān in Ḥārat al-Maḡāriba.

³⁹ This quarter takes its name from a *zāwiya* in the quarter belonging to “ṭā³ifat al-Ḥayādira.” MUĞİR AD-DİN: *al-Uns*, II, 52.

Heirs: His wife, al-Ḥāḡḡa Sutaita bint Ismāʿīl b. Ḡamāl ad-Dīn as-Singārī, present in Jerusalem; his son by another wife, Abū Bakr, absent in Damascus; and his daughter, Muʾmina, absent in Cairo.
 Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī and *šuhūd* from his court.

167. 9.5 × 28.5 cms.

Recto : Nineteen lines and four witnessing clauses. Two holes for string.
 Date: 3 Dū l-Ḥiḡḡa 795/10 October 1393.

Name: (Weak) al-Ḥāḡḡ ʿAlī b. ʿUmar b. Aḥmad.

Place: Dār Ḥair (?) b. Duʿāf al-ʿAbbāsī in Ḥārat Šahyūn.⁴⁰

Heirs: His wife, ʿĀʾiša bint Muḥammad b. Ḥaidar, and his sister, —.

Authorization: Conducted in the presence of al-Qaḍāʾī Šihāb ad-Dīn al-Miṣrī, Imām Saif ad-Dīn Nāʾib as-Saltāna; al-Qāḍī Tāḡ ad-Dīn, Mustaufī Bait al-Māl; and signatory *šuhūd* from the Šāfiʿī Court.

168. 13.5 × 32.5 cms.

Recto : Twenty-one lines, one witnessing clause, and a squiggle in lower-right margin. One hole for string.

Date: 27 al-Muḥarram 795/13 December 1392.

Name: (Weak) Sūmalik bint Muḥammad b. Muḥammad ad-Dimašqīya.

Place: Dār known as Waqf al-Marḥūm Nāšir ad-Dīn al-Ḥanbalī at Ḥuṭṭ Sūq al-Quṭn.

Heirs: Her son, Ibrāhīm b. Ḥusain b. ʿAlī d-Dimašqī, present in Jerusalem.

Authorization: Conducted in the presence of al-Amīr al-Kabīr ʿAlāʾ ad-Dīn ʿAlī b. Šihāb ad-Dīn Aḥmad, a companion of al-Amīr al-Kabīr Saif ad-Dīn, Nāʾib as-Saltāna and Nāzir al-Ḥaramain.

169. 9 × 18 cms.

Recto : Fourteen lines and two witnessing clauses. Bottom torn away.

Date: 25 Šauwāl 793/25 September 1391.

Name: (Dead) Ilyās b. Ḥiḍr al-ʿAntābī.

Place: Dār ڤر (?) b. Ḥiḍr al-Faḥḥām at Bāb Ḥiṭṭa.

Heirs: His daughter, Fāṭima, and Bait al-Māl.

Authorization: Conducted in the presence of Saif ad-Dīn Bābūq, Šadd Bait al-Māl, and signatory *šuhūd* from the Šāfiʿī Court.

⁴⁰ West of Ḥārat al-Yahūd, on Mt. Zion. See *ibid.*, 52.

170. 9 × 26.5 cms.

Recto : Twenty-two lines and three witnessing clauses. One hole for string.

Date: 13 Dū l-Ḥiğğā 795/20 October 1393.

Name: (Weak) Sutaita (?) bint Ḥamza b. °Abd Allāh ad-Dimašqīya, zaūgat Ibrāhīm b. Muḥammad al-Iskandarī l-Aḥfāfī.

Place: Dār al-Ġul at Bāb Ḥiṭṭa.

Heirs: Her husband; her father, Ḥamza; and her mother, Malika, absent in Damascus.

Authorization: Conducted in the presence of signatory °udūl from the Šāfi°i Court.

171. 19 × 15 cms.

Recto : Ten lines and two witnessing clauses. Strip torn away at lower left.

Date: 20 Raġab 797/11 May 1395.

Name: (Dead) al-Ḥāğğā Fāṭima bint al-Ḥāğğ °Īsā b. Ḥiḍr al-Ḥarġāwī l-Ma°sarānī.

Place: Dār of her paternal brother, °Azīz b. Ḥalīl.

Heirs: Her children, Muḥammad and Mūsā, *awlād* °Āmir, from the village of Bait Ḥarġā ⁴¹ in the district of Gaza; and her daughters, Ġauhara, Lu°lu°, and Umm al-Māl, daughters, of °Āmir.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi°i.

172. 9.5 × 29 cms.

Recto : Twenty-three lines, two witnessing clauses, and two words in lower-right margin. One hole for string; holes in text.

Date: 28 Raġab 795/9 June 1393.

Name: (Dead) al-Ḥāğğ °Alī b. Abī Bakr b. Salmān al-As°ardī.

Place: Dār Waqf al-Marḥūm Nāṣir ad-Dīn Muḥammad al-Muḥsinī.

Heirs: His wife, al-Ḥāğğā Mu°nisa bint Abī Bakr al-As°ardiya, present with him, and Bait al-Māl.

Authorization: Conducted in the presence of al-Qāḍī Tāğ ad-Dīn Ibrāhīm, Mustaufī Bait al-Māl, and *šuhūd* from the court of al-Qāḍī Šaraf ad-Dīn aš-Šāfi°i.

⁴¹ HÜTTEROTH: *Historical Geography*, 145.

173. 18 × 30 cms.

Recto : Fifteen lines, two witnessing clauses, and a squiggle in right margin. Two holes for string; holes in top right margin.

Date: 6 Šafar 795/22 December 1392.

Name: Bulğān bint ʿAbd Allāh al-Māridānīya.

Place: Al-Madrassa al-Māridānīya.

Heirs: None specified, but it is sworn by al-Ḥāğğ Muhannā b. Muḥammad al-Māridānī, al-Amīr Šihāb ad-Dīn Aḥmad b. al-Amīr ʿAlāʾ ad-Dīn ʿAlī b. ʿAlam ad-Dīn al-Māridānī, and aš-Šaiḥ Šams ad-Dīn Muḥammad b. Muḥammad b. ʿAbd Allāh al-Māridānī that she has a cousin, Šams ad-Dīn Muḥammad, and a sister, Ḥāğğī Šāh, absent in Mardin.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

Verso : Filing notation in upper-left corner: Wuqūf Bulğān al-Māridānīya al-mutawaffīya bil-Madrassa al-Māridānīya.

217. 16 × 19 cms.

Recto : Twelve lines and two witnessing clauses. Two holes for string.

Date: 11 Šafar 796/16 December 1393.

Name: (Weak) Baraka bint ʿAbd Allāh b. ʿAbd Allāh al-Miṣrīya (?), zauğat al-Ḥāğğ ʿUmar b. Muḥammad b. — aṭ-Ṭabbāḥ al-Miṣrī.

Place: Her husband's house at Bāb Ḥiṭṭa.

Heirs: Her husband, and two full sisters -- Fāṭima, zauğat ʿAlī l-Ḥalwānī, and ʿĀʾiṣa, zauğat ʿAlī b. Ḥālid -- absent in Cairo.

Authorization: Conducted in the presence of al-Qaḍāʾī Ġars ad-Dīn Ḥalīl b. Ġamāl ad-Dīn Yūsuf b. ʿAskar, Nāʾib al-Wakāla as-Sulṭānīya in Jerusalem.

226. 9 × 27 cms.

Recto : Fourteen lines and two witnessing clauses. One hole for string.

Date: 2 Rabīʿ I 794/28 January 1392.

Name: (Weak) Ḥusn bint Ḥalīl b. Sulaimān.

Place: Rabʿ Ibn al-Ḥanbalī.

Heirs: Bait al-Māl.

Authorization: Conducted in the presence of al-Qāḍī at-Tağī/an-Nāṣirī (?), Nāṣir Bait al-Māl.

227. 18 × 26 cms.

Recto : Twenty lines and three witnessing clauses. Water stained on right side.

Date: 14 Dū l-Ḥiğga 796/10 October 1394.

Name: (Weak) Īlālmīš (?) bint Šalabī b. Tāğ ad-Dīn Muḥammad at-Turkīya.

Place: Dār owned by her in Ḥārat al-Ḥawālida aš-Šarqīya.⁴²

Heirs: Her brother, al-Ḥāğğ Šalabī b. °Abd Allāh b. °Abd Allāh al-Wahhāb; her sister, Alū Ḥātūn (?); and الدورمشى, all absent in Sīwās (?).

Authorization: Conducted in the presence of Šihāb ad-Dīn Aḥmad al-Kamālī, on behalf of Šihāb ad-Dīn al-Yağmūrī, Nā°ib as-Saltāna and Nāzir al-Ḥaramain, with the permission of al-Qāḍī Ḥair ad-Dīn al-Ḥanafī.

228. 10 × 20 cms.

Recto : Seventeen lines, three witnessing clauses, and a squiggle in lower-right margin. Two holes for string.

Date: 6 al-Muḥarram 796/11 November 1393.

Name: Fāṭima bint Muḥammad b. °Abd Allāh ad-Dimašqīya, zauğat al-Ḥāğğ °Uṭmān b. °Alī b. Muḥammad al-Ḥabbāl.

Place: Ḥārat al-Mağāriba.

Heirs: Her husband, and her son, Muḥammad b. Aḥmad al-°Ādī.

Authorization: Ġamāl ad-Dīn, Nā°ib al-Ḥukm aš-Šāfi°ī.

230. 18.5 × 25 cms.

Redto : Fifteen lines and two witnessing clauses. Two holes for string.

Date: 16 Rabī° I 794/11 February 1392.

Name: (Weak) Šāliḥa bint Aḥmad b. Ibrāhīm al-Ḥalīliya, zauğat °Abd al-Mu°min b. Ḥalīl, known as an-Nūrī n-Nassāğ.

Place: Ḥārat al-Marādiwa.

Heirs: Ya°qūb b. Mūsā b. Ya°qūb al-Ḥalīlī.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi°ī.

⁴² Probably located along Ḥuṭṭ Bāb as-Silsila, where the Ḥālidi family owned, and continues to own, properties. See AMNON COHEN and BERNARD LEWIS: *Population and Revenue in the Towns of Palestine in the Sixteenth Century*. Princeton 1978, 82.

236. 13.4×17.5 cms.

Recto : Seventeen lines and two witnessing clauses. Hole in right side of text and torn space in lower-right margin.

Date: 19 Ramaḍān 796/18 July 1394.

Name: (Weak) Bairam bint ʿAlī b. Muḥammad al-Miṣrīya.

Place: Dār — in Ḥārat al-Maḡāriba.

Heirs: Her uncle, Ḥalīl b. Muḥammad ad-Dallāl in Cairo, and her husband, aš-Šaiḥ ʿAbd al-ʿAzīz (?), absent in Cairo.

Authorization: Conducted in the presence of al-Amīr Nāṣir ad-Dīn aš-Šahrazūrī on behalf of Nāʾib as-Saltāna; ʿAlāʾ ad-Dīn ʿAlī, on behalf of Šams ad-Dīn, Wakīl Bait al-Māl; and signatory *šuhūd* from the Šāfiʿī Court.

237. 10×26.3 cms.

Recto : Eighteen lines and two witnessing clauses. Hole in text.

Date: 23 Dū l-Qaʿda [oblit.].

Name: (Weak) al-Ḥāḡḡ ʿAbd Allāh b. al-Ḥāḡḡ Aḥmad as-Sudānī.

Place: Ḥauš al-Marḥūm Šalāḥ ad-Dīn aṭ-Ṭūrī, near Bāb Asbāṭ.⁴³

Heirs: His children, absent from Jerusalem, Amīn and Fāṭima.

Authorization: Conducted in the presence of al-Amīr Šārim ad-Dīn Ibrāhīm b. Hilāl, Šādd Bait al-Māl, and signatory *šuhūd* from the Šāfiʿī Court.

238. 17.5×16 cms.

Recto : Ten lines and two witnessing clauses. Holes in text.

Date: 30 Dū l-Ḥiḡḡa 793/28 November 1391.

Name: (Dead) al-Ḥāḡḡ ʿAlī b. al-Aftī (?).

Place: Not specified.

Heirs: His son, Aḥmad, absent from Jerusalem; his wife, al-Ḥāḡḡa Ḥātūn bint ʿAbd Allāh; and his daughter, Fāṭima, present with her mother.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī and *šuhūd* from his court.

⁴³ Gate in the north-eastern corner of the Ḥaram. MUĞİR AD-DİN: *al-Uns*, II, 28; *Islamic Jerusalem*, no. 148.

239. 9 × 26.8 cms.

Recto : Twenty lines and two witnessing clauses. Holes at top.

Date: 19 Šafar 795/4 January 1393.

Name: (Dead) Turkān bint Ibrāhīm b. ʿAbd Allāh.

Place: Ribāṭ as-Sitt Fāṭima bint Baktamur as-Sāqī in Ḥārat al-Mašā-riqa.

Heirs: None specified.

Authorization: Conducted in the presence of al-Qāḍī Tāğ ad-Dīn Ibrāhīm al-Mustaufī on behalf of Bait al-Māl; al-Amīr ʿAlāʾ ad-Dīn ʿAlī, Šādd Bait al-Māl and a companion of Šaraf ad-Dīn, Nāʾib as-Saltāna and Nāẓir al-Ḥaramain; and signatories with the permission of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

240. 9 × 26 cms.

Recto : Thirteen lines and two witnessing clauses. One string hole; hole in bottom margin; water-stained on right-hand side.

Date: 24 Ramaḍān 796/23 July 1394.

Name: An unidentified dead man.

Place: Inside al-Masğid al-Aqṣā at Bāb an-Nāẓir.⁴⁴

Heirs: None specified.

Authorization: Conducted in the presence of Nāẓir ad-Dīn Muḥammad b. al-Marḥūm Šihāb ad-Dīn Aḥmad aš-Šahrazūrī on behalf of Šihāb ad-Dīn Aḥmad al-Yağmūrī z-Zāhirī, Nāʾib as-Saltāna; al-Ḥāğğ Šihāb ad-Dīn Aḥmad; ʿAlāʾ ad-Dīn ʿAlī b. Aḥmad on behalf of Šihab ad-Dīn, Wakīl Bait al-Māl; and signatory *šuhūd*.

241. 12.9 × 29 cms.

Recto : Nineteen lines and two witnessing clauses. Two holes for string; hole in text.

Date: 18 Šauwāl 793/18 September 1391.

Name: (Weak) Sumalik bint ʿAbd Allāh b. ʿAbd Allāh al-Ḥalīliya (?).

Place: Dār [] at Bāb al-ʿAmūd.⁴⁵

Heirs: Her son, ʿUmar b. ʿAbd Allāh, absent in Nābulus, and her husband, Ibrāhīm b. Muḥammad al-Miṣrī.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

⁴⁴ Not to be confused with the gate of the same name in the west wall of the Ḥaram.

⁴⁵ The Damascus Gate, in the north wall of the city.

242. 18×26.2 cms.

Recto : Twenty-five lines, with one line and three witnessing clauses in the right margin. One hole for string; holes in right margin.

Date: 12 Ramaḍān 796/11 July 1394.

Name: (Weak) Ḥadiġa bint Muḥyī d-Dīn b. Šihāb ad-Dīn, known as bint Naqīb (?) az-Zait al-Maġribī (?) d-Dimašqiya, zauġat Zain ad-Dīn Šadaqa b. Nāšir ad-Dīn Muḥammad b. °Alam ad-Dīn Sulaimān, Naqīb aṭ-Ṭalab, in the service of Šihāb ad-Dīn Amīr Aḥmad al-Yaġmūrī ṣ-Ṣāhirī, Nā°ib as-Saltāna and Nāzir al-Ḥaramain.

Place: Ribāṭ Salār in Dār aš-Šaiḥ °Alī l-Miṣrī l-Farrāš in aṣ-Šaḥra aš-Šarīfa.

Heirs: Her paternal brothers, Nāšir ad-Dīn Muḥammad and Zain ad-Dīn °Umar.

Authorization: Conducted in the presence of al-Amīr °Alī b. Sa°d ad-Dīn, a companion of Nā°ib as-Saltāna; Nāšir ad-Dīn Muḥammad on behalf of Bait al-Māl; al-Ḥāġġ Aḥmad b. °Alī l-°Allāf, Musāwiq Bait al-Māl; and signatory *šuhūd* from the Šafi°i Court.

245. 12×14 cms.

Recto : Eleven lines and three witnessing clauses. Water stained.

Date: 7 al-Muḥarram 797/2 November 1394.

Name: (Weak) قوامح (?) Ḥātūn bint Ṭuġā Quṭlūwārūġa (?), zauġat Šihāb ad-Dīn Yūsuf al-°Aġamī.

Place: Not specified.

Heirs: Her husband and Bait al-Māl.

Authorization: Conducted in the presence of Nāšir ad-Dīn Muḥammad b. Šihāb (?) as-Samā°i (?), and al-Qāḍī Taqī d-Dīn Abū Bakr b. Karīm, Wakīl Bait al-Māl.

246. 11.4×16.2 cms.

Recto : Nine lines and one witnessing clause. A hole for string.

Date: 16 Ramaḍān 795/26 July 1393.

Name: (Weak) Ḥarīr/Ġurair (?) bint °Abd Allāh, °atāqat Ḥātūn bint °Uṭmān, zauġ °Abd Allāh, °atāqat Ḥalīl al-°Affān (?).

Place: Dār °Abd Allāh aš-Šaubakī.

Heirs: Her nephew, (?) Muḥammad b. Muḥammad b. Yūsuf, known as Ibn al-Muraḥḥil (?), present with her, and her husband, absent.

Authorization: Signatory *šuhūd*.

247. 11.5×26.5 cms.

Recto : Nineteen lines and two witnessing clauses. Stains at lower-right and left edges.

Date: 19 Dū l-Ḥiġġa 795/26 October 1393.

Name: (Weak) ʿĀʾiṣa bint Aḥmad b. Muḥammad al-Maġribīya.

Place: Ribāṭ al-Malik al-Manṣūr.⁴⁶

Heirs: Bait al-Māl.

Authorization: Conducted in the presence of Šihāb ad-Dīn Aḥmad, Imām al-Maqarr al-ʿAlī l-Maulawī Bulūwā, Nāʾib as-Saltāna.

248. 18.5×26 cms.

Recto : Seven lines, four witnessing clauses, and three lines in different hand written at lower left.

Date: 15 Dū l-Ḥiġġa 793/13 November 1391.

Name: (Weak) al-Ḥāġġ ʿAlī b. Yaʿqūb b. Yūsuf al-Qaṭṭān.

Place: Suwaiqat Bāb Ḥiṭṭa.

Heirs: His wife, Nuwās bint Salīm, and his daughter, Qadī.

Authorization: Saif ad-Dīn Bābūq, Šādd Bait al-Māl.

Verso : Three-line notation at left, apparently unrelated to document on *recto*.

249. 9×24.6 cms.

Recto : Seventeen lines, three witnessing clauses, and a squiggle in lower-right margin. Holes in top margin and text; bottom ragged.

Date: 8 Rabīʿ II 795/21 February 1393.

Name: (Weak) Naḡas bint ʿAbd Allāh, ʿatāqat Ibn al-Aġall from Damascus.

Place: Rabʿ Ibn al-Ḥanbal in Ḥārat Aulād aš-Šām.

Heirs: The brother of her manumitter, Šams ad-Dīn ibn al-Aġall, absent in Cairo.

Authorization: Conducted in the presence of aš-Šaiḥ Ġamāl ad-Dīn, Amīn (?) al-Ḥukm aš-Šāfiʿī; and the Šāfiʿī judge.

⁴⁶ I. e. ar-Ribāṭ al-Manṣūrī; see Chapter I, note 38 above.

250. 12 × 26.5 cms.

Recto : Fourteen lines and two witnessing clauses. Two holes for string.

Date: 5 Dū l-Qa^cda 795/12 September 1393.

Name: (Weak) Muḥammad b. Muḥammad b. ^cAbd Allāh al-Bābā.

Place: Jerusalem.

Heirs: His wife, Tuḡīya (?) bint ^cAbd Allāh, ^catāqat al-Ḥaṭīb Ṣadr ad-Dīn; and his son, present.

Authorization: Al-Qāḍī Ġamāl ad-Dīn (?) aš-Šāfi^cī.

252. 9 × 31.5 cm.

Recto : Twenty-two lines and two witnessing clauses. Holes in text.

Date: 4 Rabī^c I 794/30 January 1392.

Name: Unidentified woman killed by falling rubble.

Place: Dār Waqf Kamāl ad-Dīn aṭ-Ṭūrī, near Bāb al-Qaṭṭānīn.

Heirs: Bait al-Māl.

Authorization: Conducted in the presence of Zain ad-Dīn b. ^cAbd Allāh, a companion of Šaraf ad-Dīn, Nā^ʿib as-Saltāna, with the permission of al-Qāḍī Šaraf ad-Dīn aš-Šāfi^cī.

253. 12.5 × 26 cms.

Recto : Nineteen lines and two witnessing clauses. One hole for string.

Date: 23 Dū l-Qa^cda 796/19 September 1394.

Name: (Weak) ^cĀšūr bint ^cUmar ^cAbd Allāh al-Miṣrīya.

Place: Ḥārat al-Maḡāriba at Dār aš-Šaiḥ Muḡīr ad-Dīn al-Mālikī, the dwelling of aš-Šaiḥ aš-Šālih Badr ad-Dīn Ḥasan al-M—.

Heirs: Her sons, Aḥmad b. ^cAbd Allāh, known as Ibn ad-Dā—, absent in Cairo at Bāb al-Futūḥ, and ^cAlī l-^cAbbādī, resident with her.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi^cī.

254. 13 × 26.5 cms.

Recto : Sixteen lines and five witnessing clauses.

Date: 12 Dū l-Ḥiḡḡa 795/19 October 1393.

Name: (Weak) al-Ḥāḡḡ Aḥmad b. ^cAlī b. ^cUmar al-Ḥalabī.

Place: Dār at Ḥuṭṭ Bāb al-Ḥiṭṭa.

Heirs: His wife, al-Ḥāḡḡa Bušr bint Sālīm al-Ḥalabīya, present with him; their daughters, Fāṭima and ʿĀʾiṣa; his cousin, Muḥammad, husband of his daughter, Fāṭima, absent; and Muḥammad's two brothers, Ismāʿīl and ʿAlī, absent.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

255. 9 × 17.5 cms.

Recto : Ten lines and one witnessing clause. One hole for string; hole at lower left; water stained on right side.

Date: 8 Rabīʿ I 795/22 January 1393.

Name: (Weak) Fāṭima bint ʿUṭmān b. ʿAbd ar-Raḥmān al-Maḡribīya.

Place: Dār Waqf aš-Šaiḡ ʿAbd Allāh al-Ġirbālī in Ḥārat al-Maḡārība.

Heirs: Her cousins ʿAbd an-Nabī and Muḥammad, absent in Alexandria.

Authorization: None specified.

256. 19 × 28 cms.

Recto : Eighteen lines, two witnessing clauses, and two lines in lower-right margin. One small hole in text.

Date: 14 Šafar 797/8 December 1394.

Name: Al-Amīr al-Kabīr Nāšir ad-Dīn Muḥammad b. Muḥammad b. Salā b. al-Amīr (?) —, Ustādār al-Maqarr al-ʿĀlī Aqbulāt, Amīr al-Umarāʾ in Damascus.

Place: None specified.

Heirs: His sons, Muḥammad and Aḥmad, absent in Damascus, and his wife, Asin, living in Damascus.

Authorization: Conducted in the presence of Šihāb ad-Dīn Aḥmad b. —, a companion of Nāʾib as-Saltāna, with the permission of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

Verso :

A) Filing notation in upper-right corner.

B) Thirteen line *iqrār* and four witnessing clauses.

Date: 30 Rabīʿ I 797/23 January 1395.

Text: Al-Amīr al-Kabīr Saif ad-Dīn Abū Bakr (?) b. al-Marḥūm Saif ad-Dīn — b. Šihāb ad-Dīn Aḥmad b. Salā, the *wakīl* of Fāṭima bint Nāšir ad-Dīn Muḥammad b. Nāšir ad-Dīn Muḥammad b.

Salā, sister of Muḥammad on *recto*, and Asin, wife of the same, and spokesperson for ʿĀʾiṣā, his daughter, acknowledges receipt of the chattels in estate listed on *recto*.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

257. 18.2 × 26.2 cms.

Recto : Twenty-two lines, two witnessing clauses, and a notation in right margin. Torn on left edge.

Date: 19 Raḡab 796/20 May 1394.

Name: (Weak) Šāma bint Sulaimān b. ʿAbbās al-Ḥalīlīya.

Place: Her *sakan* in Ḥārat Šahyūn.

Heirs: Bait al-Māl.

Authorization: Conducted in the presence of Taqī d-Dīn Abū Bakr b. Karīm al-Mustaufī on behalf of al-Qaḍāʾī Šams ad-Dīn b. Karīm, Nāzir al-Ḥisba and Wakīl Bait al-Māl; al-Ḥāḡḡ Aḥmad al-[], and signatory *šuhūd* with the permission of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

258. 18.5 × 26.5 cms.

Recto : Twelve lines, three witnessing clauses, and a notation in right margin. Water stained.

Date: 10 Ramaḍān 797 (?)/29 June 1395 (?).

Name: Al-Ḥāḡḡ Muḥammad b. Muḥammad b. ʿAlī d-Dimašqī l-Ḥilaʿī.

Place: Jerusalem.

Heirs: His wife, ʿĀʾiṣā; his daughters by her, Nafīsa and Malika; and his brother, Yūsuf, known as Ibn al-Ḥarīr b. Muḥammad as-Sammān, absent in Damascus.

Authorization: Conducted in the presence of aš-Šadr Taqī ad-Dīn Abū Bakr on behalf of Šams ad-Dīn Karīm aḡ-Zāhirī, Wakīl Bait al-Māl and Nāzir al-Ḥisba; al-Ḥāḡḡ Šihāb ad-Dīn Aḥmad b. ʿAlī; and ʿudūl from the Šāfiʿī Court.

Verso : Date in upper-right corner; pious formula at top.

260. 18 × 26 cms.

Recto : Eighteen lines, two witnessing clauses, and a notation in upper-left corner.

Date: 16 Rabīʿ II 797/8 February 1395.

Name: (Weak) al-Ḥāğğ °Awad (?) b. Mūsā b. °Uṭmān at-Ṭabbālī.

Place: Jerusalem.

Heirs: His brother, °Umar.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi°i.

261. 18 × 26.6 cms.

Recto : Seven lines, three witnessing clauses, and a squiggle in lower-right margin.

Date: 6 Dū l-Ḥiğğā 795/13 October 1393.

Name: (Dead) Fāṭima ad-Dimašqīya.

Place: Dār al-Ḥāğğ Ishāq b. Ḥammād al-Mukārī in Ḥārat al-Ḥawālida aš-Šarqīya at Bāb Ḥiṭṭa.

Heirs: None specified.

Authorization: Conducted in the presence of al-Qāḍī Šihāb ad-Dīn, Imām Saif ad-Dīn, Nā°ib as-Saltāna.

Verso : Filing notation: Fāṭima ad-Dimašqīya *h m*.

262. 18 × 27 cms.

Recto (see no. 624 below):

A) Twelve lines and three witnessing clauses. Holes in top-left margin and text.

Date: 6 Ramaḍān (year omitted).

Name: (Dead) Fāṭima bint aš-Šihāb Aḥmad b. Ṭāhir.

Place: Ḥān °Unnāba at Bāb Ḥiṭṭa.

Heirs: Her husband, °Alā° ad-Dīn °Alī b. °Alī b. Ḥasan al-Ḥimšī, and her two sisters, Zāhida bint Muḥammad at-Ṭawīl (?), and Laṭīfa bint Muḥammad, absent in Ḥimš.

Authorization: Signatory witnesses from the court of al-Qāḍī Šaraf ad-Dīn aš-Šāfi°i.

B) Four-line note with three witnessing clauses at bottom regarding the witnesses to the inventory.

Verso :

A) Notation in upper-left corner; Uddu°iya bihi bi-ṭarīqihi.

B) Four witnessing clauses attesting to the content on *recto*.

263. 18×26 cms.

Recto: Twelve lines, two witnessing clauses, and a notation in lower-right margin. Water stains at left; holes in text.

Date: 12 Rağab 796/13 June 1394.

Name: (Weak) al-Ḥāğğ Abū Bakr b. Aḥmad b. Zaid al-Ḥimṣī n-Nassāğ fil-Kattān.

Place: Dār Waqf al-Madrasa aṣ-Ṣalāḥīya,⁴⁷ adjacent to it.

Heirs: His infant son, Muḥammad, and his wife, Ḥalīma bint Ibrāhīm b. aṣ-Ṣaiḥ al-Faqīh al-Ḥimṣī, both present with him.

Authorization: Ġamal ad-Dīn b. Ḥāmid, Ḥalīfat al-Ḥukm aṣ-Ṣāfi^cī.

273. 9×26.5 cms.

Recto: Fifteen lines and two witnessing clauses.

Date: 13 Ramaḍān 797/2 July 1395.

Name: Fāṭima ibnat Ismā^cīl b. ^cAbd Allāh ad-Dimašqīya.

Place: Dār Ibn Salāma near Bait Zain ad-Dīn Muqbil aṭ-Ṭawāšī.

Heirs: Her daughter, Ḥalīma bint Ḥasan, zaūğat Ibrāhīm ibn Aḥmad as-Saqqā³, and Bait al-Māl.

Authorization: Conducted in the presence of al-Ḥāğğ al-Ḥalīl al-Wazīrī, spokesman for Bait al-Māl, and *ṣuhūd* from the Ṣāfi^cī Court.

282. 17.8×26.8 cms.

Recto: Fourteen lines, two witnessing clauses, and a squiggle in right margin. Water stains and holes.

Date: 18 Ša^cbān 796/18 June 1394.

Name: (Dead) Aṣ-Ṣaiḥ Aḥmad السعي

Place: Wād aṭ-Ṭawāḥīn.

Heirs: None specified.

Authorization: Conducted in the presence of aṣ-Ṣaiḥ Šams ad-Dīn ar-Ramlī; al-Qaḍā³ī Šams ad-Dīn — Karīm, Nāzir al-Ḥisba and Wakīl Bait al-Māl; and signatory *ṣuhūd* from the Ṣāfi^cī Court.

⁴⁷ The Crusader Church of St. Anne at Bāb al-Asbāt, converted to a *madrasa* in 588/1192. *Islamic Jerusalem*, no. 11; MUĞİR AD-DİN: *al-Uns*, II, 41.

283. 9.2 × 26 cms.

Recto : Seventeen lines and three witnessing clauses.

Date: 20 Dū l-Qa^cda 793/19 October 1391.

Name: (Dead) Dāwūd b. Aḥmad al-Bābā.

Place: Dār aš-Šaiḥ Šihāb ad-Dīn Muṭbit.

Heirs: His wife, Fāṭima bint Muḥammad b. Aḥmad ad-Dimašqīya, and their child, Ḥadiḡa.

Authorization: Conducted in the presence of Saif ad-Dīn Bābūq, Šādd Bait al-Māl, and signatory *šuhūd* from the Šāfi^ci Court.

284. 18.5 × 26.5 cms.

Recto : Nineteen lines, two lines of interlinear *siyāqa*, and three witnessing clauses. One hole for string; water stain at lower-right margin; holes in text; bottom ragged at left.

Date: 12 Dū l-Ḥiḡḡa 796/8 October 1394.

Name: (Dead) Balbugā b. ^cAbd Allāh.

Place: His *dār*.

Heirs: His sons, Muḥammad, Aḥmad, and ^cAlī, present in Jerusalem; his daughter Muḡul, absent in Damascus; and his two wives (?), present with him in Jerusalem.

Authorization: None mentioned.

285. 16.5 × 24.5 cms.

Recto : Nineteen lines, three witnessing clauses, and one line in right margin.

Date: 25 Šafar 797/21 December 1394.

Name: (Weak) Kuwās (?) bint ^cAlī b. حاس al-Ḥālidīya (?).

Place: Ḥārat al-Ḥawālida.

Heirs: None specified though her daughter, Maryam, is mentioned.

Authorization: The Šāfi^ci Court.

288. 18.5 × 17.5 cms.

Recto : Seven lines and two witnessing clauses. One hole for string. Holes in lower-right margin.

Date: 5 Raḡab 796/6 May 1394.

Name: (Dead) Fāṭima bint ^cAlī b. Dāwūd aš-Šaltīya.

Place: Dār of her son, ^cAlī b. al-Ḥāḡḡ Ḥasan b. ^cAlī.

Heirs: None specified.

Authorization: Signatory *^cudūl* from the Šāfi^ci Court.

290. 18 × 26 cms.

Recto : Eighteen lines and one witnessing clause.

Date: 1 al-Muḥarram 797/27 October 1394.

Name: (Weak) Muⁿnisa bint ʿAlī b. Dāwūd an-Nābulsiya.

Place: Dār known as الجيتي in Bāb al-Qaṭṭānīn.

Heirs: Her son, Aḥmad b. Saʿīd an-Nābulsi, absent, and her full sister, Sutait, absent. She designates Burhān ad-Dīn Ibrāhīm b. al-Marḥūm Ibrāhīm b. Sulaimān al-Wālī (?) -- one of the Ṣūfīs in al-Ḥānqāh aṣ-Ṣalāhiya to under take the ḥaḡḡ for her.

Authorization: Conducted in the presence of al-Amīr ʿAlāʾ ad-Dīn Ṭāibuḡā aṣ-Ṣihābī and Taqī d-Dīn Abū Bakr b. Karīm on behalf of Bait al-Māl, with the permission of al-Qāḍī Šaraf ad-Dīn aṣ-Šāfiʿī.

295. 18.7 × 15 cms.

Recto : Nine lines and three witnessing clauses. One hole for string; water stained in middle.

Date: 26 Dū l-Ḥiḡḡa 796/22 October 1394.

Name: (Dead) Šaʿbān b. Ibrāhīm al-Ḥalabī.

Place: Ḥārat al-Maḡāriba.

Heirs: His wife—bint Ibrāhīm, and his son Muḥammad, both present with him in Jerusalem.

Authorization: The Šāfiʿī judge.

296. 18 × 18.2 cms.

Recto : Thirteen lines, three witnessing clauses, and a squiggle in right margin. One hole for string.

Date: 12 Šaʿbān 796/12 June 1394.

Name: (Weak) Ḥadiḡa bint Aḥmad b. Maktūm (?) of Jerusalem.

Place: Dār known as — in Ḥārat al-Mašāʿila.

Heirs: Her full brother, Ḥasan, absent in Damascus; her full sister, ʿĀʾiṣa, present with her; her full sister, Ḥātūn, absent in Ramla; her full sister ʿAlam, absent in Aleppo.

Authorization: Al-Qāḍī Šaraf ad-Dīn aṣ-Šāfiʿī.

297. 9×27 cms.

Recto : Twenty-four lines and four witnessing clauses. Holes at upper left and bottom right.

Date: 23 Dū l-Qa^cda 793/22 October 1391.

Name: (Weak) Fāṭima bint Muḥammad b. ^cUmayr (?), known (her father) as ^{الروحي}

Place: Dār — b. an-Naṣir in Ḥārat al-Akrād.⁴⁸

Heirs: Her two sons, Aḥmad b. ^cAlī and Muḥammad b. Naṣr Allāh known as ^{الروحين}, an-Nassāḡāni, both absent in Alexandria.

Authorization: None specified.

299. 12.5×26.5 cms.

Recto : Twelve lines and two witnessing clauses. One hole for string.

Date: 3 Ramaḍān 796/2 July 1394.

Name: (Dead) Ḥadiḡa bint ^cAbd Allāh, muṭlaqat al-Ḥāḡḡ ^cAlī b. Fat-tāta al-Bilbaisī.

Place: Ḥārat al-Mašāriqa in Dār — ^cIsā b. ad-Duwaik (?).

Heirs: Her daughter, Fāṭima, absent in Bilbais, and Bait al-Māl.

Authorization: Al-Maulā Nāṣir ad-Dīn Muḥammad al-Fuqqā^ci, on behalf of Šams ad-Dīn, Wakīl Bait al-Māl, and signatory *shuhūd* from the Šāfi^ci Court.

300. 18×26.5 cms.

Recto : Twenty-three lines, one witnessing clause, a squiggle and two witnessing clauses in right-hand margin. Black stains in text; ragged right and left edges.

Date: 1 Ramaḍān 797/20 June 1395.

Name: (1) (Dead) Fāṭima ibnat Šams ad-Dīn Muḥammad al-Baḡdādīya, zauḡat Muḥammad b. Ibrāhīm al-Baḡdādī l-Qaṭṭān, and (2) (Dead) Amīna bint ^cAbd Allāh b. ^cAbd Allāh al-Baḡdādīya.

Place: (2) Dār Ibn/Abī (?) Sa^cid in Ḥārat al-Mašāriqa.

Heirs: (1) Her husband, Muḥammad, and her mother, Rūmīya ibnat Ramaḍān, both present with her in Jerusalem. (2) Her paternal sister, Rūmīya, present with her.

⁴⁸ Quarter later known as Ḥārat aš-Šaraf, adjacent to Ḥārat al-Maḡārība to the west. MUḠĪR AD-DĪN: *al-Uns*, II, 52.

Authorization: Conducted in the presence of al-Ḥāḡḡ Aḥmad b. ʿAlī al-ʿAllāf; ʿAlāʾ ad-Dīn ʿAlī b. Aḥmad on behalf of al-Qaḍāʾī Šams ad-Dīn, Wakīl Bait al-Māl; Badr ad-Dīn Ḥasan b. Ḥusain (?) al- — on behalf of al-Maḡlis al-Aʿlā Saif ad-Dīn Abū Bakr al-Mutawallī in Jerusalem and Wakīl Bait al-Māl; with the permission of the Šāfiʿī qāḍī.

301. 28.2 × 38.5 cms.

Recto: Twenty-three lines and two witnessing clauses. One hole for string; a water stain down the middle.

Date: 14 al-Muḥarram 797/9 November 1394.

Name: Dilšād bint Sulṭān Šāh bint ʿAbd Allāh al-ʿAḡamiya, zauḡat aṣ-Šadr Bahrām b. ʿAuwaḍ aṣ-Šāʾig.

Place: Zuqāq Aulād Kihām (?) in Ḥuṭṭ Bāb al-Ḥadīd.⁴⁹

Heirs: Her husband, Bahrām, and Bait al-Māl.

Authorization: Conducted in the presence of aṣ-Šadr ʿIzz ad-Dīn Ṭaibuḡā b. ʿAbd Allāh, a companion of Šihāb ad-Dīn Aḥmad al-Yaḡmūrī aṣ-Zāhirī, Nāʾib as-Salṭana and Nāzir al-Ḥaramain; al-Qāḍī Tāḡ ad-Dīn Ibrāhīm, Mustaufī Bait al-Māl; and signatory *šuhūd* from the Šāfiʿī Court.

337. 24.5 × 31 cms.

Recto: Nineteen lines and three witnessing clauses.

Date: 6 Raḡab 796/7 May 1394.

Name: (Weak) Quṭlūmalik bint ʿAbd Allāh ar-Rūmiya.

Place: Dār known as Dār Ḥiḍr ar-Rūmī in Ḥārat al-Yahūd.⁵⁰

Heirs: Bait al-Māl.

Authorization: Aṣ-Šaiḡ Šihāb ad-Dīn Aḥmad العامي (?) on behalf of al-Qaḍāʾī Šams ad-Dīn Ibrāhīm, Wakīl Bait al-Māl, and signatory *šuhūd* from the Šāfiʿī Court.

338. 26.5 × 35.5 cms.

Recto: Twenty-one lines and two witnessing clauses. One hole for string; water stained; ragged, torn edges.

Date: 7 Dū l-Ḥiḡḡa 796/3 October 1394.

⁴⁹ Gate in the west wall of the Ḥaram, to the north of Bāb al-Qaṭṭānīn. *Ibid.*, 53-54; *Islamic Jerusalem*, no. 72.

⁵⁰ The Jewish Quarter, east of Ḥārat Šahyūn, according to MUḠIR AD-DĪN, *al-Uns*, II, 52.

Name: (Weak) Fāṭima bint Muḥammad b. Šāliḥ, zaūḡat Ṭuḡaih b. ʿAbd Allāh, ʿatīq al-Marḥūm al-Ḥawāḡā ʿAbd al-Karīm.

Place: Her *dār* near Zāwiyat aš-Šaiḥ Muḥammad al-Qirimī.

Heirs: Her husband, absent from Jerusalem, and Bait al-Māl.

Authorization: Conducted in the presence of al-Amīr Šārim ad-Dīn Ibrāhīm b. Nāṣir Muḥammad b. Ḥasan (?) b. ʿAbd Allāh al-Miṣyā-qī, a companion of Šihāb ad-Dīn Aḥmad al-Yaḡmūrī az-Zāhirī, Naʿib as-Saltāna and Nāṣir al-Ḥaramain; Taqī d-Dīn Abū Bakr b. Karīm on behalf of Šams ad-Dīn b. Karīm, Wakīl Bait al-Māl; and signatory *šuhūd* from the Šāfiʿi Court.

339. 26 × 36.5 cms.

Recto : Sixteen lines and two witnessing clauses.

Date: 3 Ramaḍān 795/13 July 1393.

Name: (Weak) Ḥadiḡa bint Ḥasan b. Šaʿbān, called Amīr Muḥammad, zaūḡat al-Ḥāḡḡ Ibrāhīm b. Muḥammad b. Aḥmad.

Place: None specified.

Heirs: Her son, Aḥmad (?).

Authorization: None specified.

359. 18.8 × 16 cms.

Date: 4 Rabīʿ I 796 (?) / 7 January 1394 (?).

Name: (Weak) Ḥātūn bint ʿUṭmān.

Place: Ḥārat al-Maḡāriba.

Heirs: Her daughter, Fāṭima bint Aḥmad b. Saʿīd, zaūḡat ʿAlī —, and her sister, ʿĀʾiṣa absent.

Authorization: Conducted in the presence of ʿAlāʾ ad-Dīn ʿAlī with the permission of the judge in Jerusalem.

362. 19 × 26.3 cms.

Recto : Ten lines, two witnessing clauses, and a squiggle in right margin. Water stain in center.

Date: 8 Šaʿbān 795/19 June 1393.

Name: (Weak) Bulḡān bint ʿAlāʾ ad-Dīn ʿAlī b. Ḥālīd b. ʿAbd Allāh al-Miṣriya, zaūḡat al-Ḥāḡḡ ʿUmar b. Muḥammad b. ʿĀmir ad-Dimašqī.

Place: Ḥārat al-Maḡāriba.

Heirs: Her husband, and her son, ʿUmar b. Muḥammad b. ʿAlī š-Šihābī al- —, absent from Jerusalem.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

364. 8.5 × 25 cms.

Recto : Seventeen lines and three witnessing clauses. Two holes for string.

Date: 8 al-Muḥarram 796/13 November 1393.

Name: (Weak) ʿĀʾiṣa bint Sulaimān al-Maġribīya, zauġat ʿAbd ar-Raḥmān b. Ḥālid b. Mūsā l-Maġribī.

Heirs: Her husband, present with her, and her fraternal nephew, Muḥammad b. Yūsuf, absent.

Place: Ḥārat al-Maġāriba.

Authorization: Conducted in the presence of ʿAlāʾ ad-Dīn ʿAlī, on behalf of Wakīl Bait al-Māl, with the permission of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

376. 10 × 27 cms.

Recto : Twenty lines and two witnessing clauses. One hole for string.

Date: 8 Ramaḍān 795/18 July 1393.

Name: (Weak) Muḥammad b. Yaʿqūb b. Muḥammad al-Funduqūfī (?) n-Nassāġ in Jerusalem.

Place: Dār known as Dār Ibn Šāhīn in Ḥārat Šahyūn.

Heirs: His wife, Turaik bint Šāhīn; his sister, Fāṭima; and Bait al-Māl.

Authorization: Conducted in the presence of al-Maulā Tāġ ad-Dīn Ibrāhīm, Mušārif Bait al-Māl; al-Maulā ʿAlāʾ ad-Dīn ʿAlī, Nāʾib Wakīl Bait al-Māl; and signatory ʿudūl from the Šāfiʿī Court.

377. 8.5 × 22 cms.

Recto : Seventeen lines and two witnessing clauses. One hole for string; tear on right edge.

Date: 9 Šafar 795/25 December 1392.

Name: (Dead) ʿĪsā b. Ibrāhīm, from the village of Ġabālyā⁵¹ (in the district of Gaza), al-Ḥammāl in Jerusalem.

Place: Not specified.

⁵¹ HÜTTEROTH: *Historical Geography*, 144.

Heirs: His brother, Ibrāhīm, present with him in Jerusalem; his wife, Baraka (?) bint ʿAbd Allāh, ʿatāqat Taqī d-Dīn ibn al-Sultān Zāhidī; and his brothers, Ḥalīl and Ishāq, absent.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

Verso : Filing notation in upper left corner: Wuqūf ʿĪsā l-Ḥammāl from Ġabālyā, in the district of Gaza.

378. 8.5 × 26 cms.

Recto : Twenty-five lines and three witnessing clauses.

Date: 22 Dū l-Qaʿda 795/29 September 1393.

Name: (Weak) al-Ḥāḡḡa Malak bint Ġibrāʾīl b. ʿAlī s-Saqqāya at the Ḥaram of Jerusalem.

Place: Dār Šihāb ad-Dīn Aḥū ṣ-Šāfiʿī.

Heirs: Her son Arsuf, absent in Aleppo.

Authorization: Conducted in the presence of Šihāb ad-Dīn Aḥmad, Imām an-Niyāba in Jerusalem and Nāẓir al-Ḥaramain, and signatory *šuhūd* from the Šāfiʿī Court.

Verso : Filing notation: Ḥāḡḡa Malak q ḡ.

379. 9 × 26 cms.

Recto : Fourteen lines; three witnessing clauses; and two words in lower-right margin. Two holes for string.

Date: 23 Dū l-Qaʿda 795/20 September 1393.

Name: (Weak) Muḡul ibnat ʿAlī b. Aḥmad ad-Dimašqīya, zauḡat Ġamāl Yūsuf al-Fāqūsī.

Place: Dār Ġamāl Yūsuf b. al-Fāqūsī.

Heirs: Bāiḥātūn, her sister (?), present; her two full brothers, Ibrāhīm and Aḥmad, absent in Damascus; and her mother ارزول ibnat Aḥmad b. Yūsuf, present.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

Verso : Filing notation: Muḡul q ḥ ḡ.

380. 12.5 × 25.8 cms.

Recto : Fifteen lines and two witnessing clauses. One hole for string.

Date: 6 Rabīʿ II 796/8 February 1394.

Name: (Weak) Ġanīma bint Mūsā b. ʿAlī l-Maḡribīya, zauḡat aš-Šaiḥ ʿAmmār.

Place: Ḥārat al-Maḡāriba.

Heirs: Her husband and Bait al-Māl.

Authorization: Conducted in the presence of al-Amīr Saif ad-Dīn —, Šādd Bait al-Māl; al-Qāḍī Badr ad-Dīn Ḥasan, Nāʾib Wakīl Bait al-Māl; and *šuhūd* from the Šāfiʿī Court.

381. 11 × 15.5 cms.

Recto: Twelve lines, three witnessing clauses, and notation (*talāt nusaḥ*) in right margin. Two holes for string.

Date: 2 al-Muḥarram 793 (?) / 10 December 1390 (?).

Name: (Weak) ʿAbd ar-Raḥmān b. Ḥasan b. ʿĪsā r-Rūmī l-Ḥanafī.

Place: Ad-Dawādārīya.

Heirs: His full brother, Yūsuf, absent in ar-Rūm.

Authorization: Signatory *šuhūd*.

383. 9 × 27 cms.

Recto: Twenty lines and three witnessing clauses. Two holes for string; stain at bottom left.

Date: 5 al-Muḥarram 796 / 10 November 1393.

Name: Al-Ḥāḡḡa Maryam bint Muḥammad b. Mūsā (?) ṣ-Šanhāḡīya al-Buḡārīya (?), zauḡ ʿAbd Allāh b. Aḥmad al-Faryābi (?) l- —.

Place: Her dwelling in Ḥārat al-Maḡāriba.

Heirs: Her husband, and her cousin, al-Ḥāḡḡ ʿAlī l-Buḡārī, resident in Jerusalem.

Authorization: Conducted in the presence of ʿAlāʾ ad-Dīn ʿAlī on behalf of Bait al-Māl, and signatory *šuhūd* from the Šāfiʿī Court.

384. 14.2 × 19.4 cms.

Recto: Eleven lines and three witnessing clauses.

Date: 14 Dū l-Qaʿda 795 / 21 September 1393.

Name: (Weak) Afrūšīyā bint at-Tāḡ Ishāq an-Naṣrānīya al-Yaʿqūbīya.

Place: Dair al-Aqbāṭ in Jerusalem.

Heirs: Her daughter, Faḥr an-Nisāʾ bint Salīm, absent in Cairo.

Authorization: Signatory *šuhūd*.

385. 11.2 × 16 cms.

Recto : Ten lines and three witnessing clauses. Two holes for string.

Date: 10 Şafar 794/7 January 1392.

Name: (Weak) Şāʾim b. ʿAbd Allāh b. Rāyis (?) al-ʿAğamī.

Place: Dār Waqf in Zuqāq al-Ḥabašī near Suwaiqat al-Quṭn.

Heirs: His fraternal nephew, Muḥammad, absent in Ramla, and his wife, ʿĀʾiṣa, present.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

Verso : Notation in upper-right corner.

386. 12 × 18.5 cms.

Recto : Thirteen lines and four witnessing clauses. One hole for string.

Date: 22 al-Muḥarram 794/20 December 1391.

Name: (Weak) Sutaita bint Aḥmad b. ʿAbd Allāh ad-Dimašqīya, zaūgat ʿAbd Allāh b. ʿAbd Allāh al-ʿAllāf in Damascus.

Place: Dār an-Nağğār/at-Tuğğār (?) in Ḥārat al-Mağārība.

Heirs: Her husband, and her son, Muḥammad b. Mufaḍḍal (?), absent in Damascus.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

388. 8.7 × 26 cms.

Recto : Thirteen lines and three witnessing clauses. Holes in text.

Date: 27 Dū l-Qaʿda 795/3 October 1393.

Name: (Dead) Abū Bakr b. [Ibrāh]īm al-Ḥabbāl ad-Dallāl.

Place: Dār aš-Šaiḥ Aḥmad al-ʿIrāqī in Ḥārat al-Qaṣīla.⁵²

Heirs: His children, Muḥammad, ʿAlī, Turkiya, Ḥātūn, and Bulbula, absent, and his wife, Fāṭima, present.

Authorization: Conducted in the presence of signatory ʿudūl from the Court of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

389. 9 × 26.5 cms.

Recto : Seventeen lines, four words above text at left, and two witnessing clauses. One hole for string.

Date: 9 Şafar 794 (?) / 6 January 1392 (?).

⁵² A quarter east of Huṭṭ Wādī ṭ-Ṭawāḥīn. MUĞİR AD-DİN: *al-Uns*, II, 54.

Name: (Dead) Ḥadīḡa bint ʿAbd Allāh.

Place: Dār Abī Raiyāḥ at Bāb Ḥiṭṭa.

Heirs: None specified, though a son is mentioned.

Authorization: Conducted in the presence of Zain ad-Dīn —, Nāʿib Šādd Bait al-Māl, and signatory *šuhūd* from the Court of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

390. 8.7 × 21 cms.

Recto: Seventeen lines and two witnessing clauses. One hole for string.

Date: 23 Rabīʿ I 796/26 January 1394.

Name: (Dead) al-Ḥāḡḡ Yūsuf b. ʿAbd Allāh ad-Dabbāḡ.

Place: Ḥārat ar-Riṣa.⁵³

Heirs: His wife ʿĀʾiṣa bint ʿAbd Allāh, present with him; his daughter, Sutaṭa, zaūḡat ʿAlī b. ʿAbd al-ʿAzīz; and Bait al-Māl.

Authorization: Conducted in the presence of al-Amīr Saif ad-Dīn كينا/المبغا on behalf of Saif ad-Dīn Bulūwā ẓ-Zāhirī, Nāʿib as-Saltāna.

392. 11.5 × 26 cms.

Recto: Eighteen lines and three witnessing clauses. One hole for string.

Date: 28 (?) Šauwāl 793 (?) / 28 September 1391 (?).

Name: (Weak) Ānisa (?) bint Salmān b. ʿAbd ar-Raḥmān aṭ-Ṭarā-bulsīya.

Place: Dār ʿUmar b. Budair in Ḥārat al-Maḡāriba.

Heirs: Her husband, Ḥasan b. Aḥmad b. Saʿd (?), present with her, and Bait al-Māl.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

394. 9 × 26.5 cms.

Recto: Twenty lines and two witnessing clauses. Ragged top edge.

Date: 14 Ramaḍān 794/4 August 1392.

Name: (Weak) Bairam bint Ainabak b. Ibrāhīm al-ʿAintābiya, zaūḡat Muḥammad b. Yūsuf b. Sulaimān b. Malikbugā n-Nassāḡ.

Place: None specified.

Heirs: Her husband and two fraternal nephews, Maḥmūd and Ḥasan, absent.

⁵³ Within the Jewish Quarter, according to MUĞİR AD-DİN: *al-Uns*, II, 53.

Authorization: Conducted in the presence of Nāṣir ad-Dīn Muḥammad b. Šihāb ad-Dīn Aḥmad aš-Šahrazūrī š-Šihābī, and al-Ḥāğğ Aḥmad al-^cAllāf on behalf of Bait al-Māl, with the permission of al-Qāḍī Šaraf ad-Dīn aš-Šāfi^ci.

395. 9×27 cms.

Recto : Twenty-five lines and three witnessing clauses. One hole for string; stains down right-hand side.

Date: 3 Ġumādā II 796/5 May 1394.

Name: (Weak) Ḥalīl b. Aḥmad b. Ḥalīl, known as Ṭablūz (?), a messenger of the Honored Court.

Place: Ḥārat Banī Ḥariṭ.

Heirs: Ibrāhīm al-Ġulām, known as ar-Riqq (?), and his wife, al-Ḥāğğā Ḥātūn bint ^cAbd al-Ḥalīl, present with him.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi^ci.

396. 9.8×28.2 cms.

Recto : Twenty lines and three witnessing clauses. One hole for string; holes at left and bottom.

Date: 10 Rabī^c II 796/12 February 1394.

Name: (Weak) ^cAbida bint Ibrāhīm, zağat Ḥusām ad-Dīn Aḥmad b. Badr ad-Dīn Ḥasan at-Turkumānī l-^cAğamī l-Ḥanafī (?).

Place: Not specified.

Heirs: Her full sister, Quṭlūmalik, absent in Cairo; her husband; and Bait al-Māl.

Authorization: The Šāfi^ci Court.

397. 19.5×28.5 cms.

Recto : Fifteen lines and three witnessing clauses. One hole for string; water stains in left corners.

Date: 17 Ġumādā II 796/19 April 1394.

Name: (Weak) Ḥusām ad-Dīn Ḥusain b. al-Ḥāğğī b. Mu^cin at-Turkī s-Saffār.

Place: Dār Waqf Aibak in Ḥārat al-Marādiwa.

Heirs: His wife, Ṭurmalik bint al-Ḥāğğ Šāh b. al-Ḥāğğ Arsalān, and his full brother, Abū Yazīd, absent in Cairo.

Authorization: Conducted in the presence of al-Ḥāḡḡ Aḥmad, on behalf of al-Maḡarr al-Ašraf al-Wazīrī Mudabbir al-Mamlaka aš-Šarīfa az-Zāhiriya; Nāšir ad-Dīn Muḥammad b. Qumār; Saif ad-Dīn Bahādur, the *mamlūk* of Nāʿib as-Saltana in Jerusalem; and al-Maulā ʿAlāʾ ad-Dīn ʿAlī on behalf of Bait al-Māl, with the permission of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿi and al-Qāḍī Ḥair ad-Dīn al-Ḥanafī.

398. 17.5×26.5 cms.

Recto : Thirteen lines and two witnessing clauses. Two holes for string; stains at right; torn at top-left and bottom margin.

Date: 19 Ramaḍān 796/18 July 1394.

Name: (Dead) Zahr ibnat Ibrāhīm al-Ḥalabiya.

Place: Dār Šaiḥūn at Bāb Ḥiṭṭa.

Heirs: Her husband, al-Ḥāḡḡ Aḥmad b. Abī Bakr al-Bašīr, her cousin.

Authorization: Conducted in the presence of Nāšir ad-Dīn Muḥammad b. الهحاوي on behalf of Šihāb ad-Dīn Aḥmad al-Yaḡmūrī, Nāʿib as-Saltana; Taqī d-Dīn Abū Bakr b. Karīm, on behalf of Šams ad-Dīn, Wakīl Bait al-Māl; al-Ḥāḡḡ Aḥmad b. ʿAlī, Musāwiq Bait al-Māl; and signatory *šuhūd* from the Šāfiʿi Court.

399. 18.5×26.5 cms.

Recto : Twelve lines and three witnessing clauses. Two holes for string; water stains at lower corners.

Date: 16 Šauwāl 795/25 August 1393.

Name: (Weak) Ġumʿa b. Aḥmad b. Ibrāhīm al-Miṣrī s-Saqqāʾ.

Place: Dār al-Ḥāḡḡ ʿAlī in Ḥarat al-Maḡārība.

Heirs: His full brothers, Muḥammad and ʿAlī, absent in Cairo. His wife, Āmina bint Maḥmūd b. ʿAbd Allāh al-Miṣrīya, is not specified as an heir though mentioned in the text.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿi.

400. 20×28 cms.

Recto : Water stains.

A) Estate inventory: Nineteen lines and four witnessing clauses. Holes in text.

Date: 15 Dū l-Qaʿda 795/22 September 1393.

Name: (Weak) Ḥadiḡa bint Raslān (?) zaūḡat al-Marḥūm Badr ad-Dīn Ḥasan b. Maʿrūf.

Place: Not specified.

Heirs: Her children, Yūsuf and Aimalik, by Ḥasan b. Maʿrūf; her son, Aḥmad b. Šams ad-Dīn Muḥammad ad-Duwaik (?); and her mother, Ḥātūn Lāʿī (?).

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

B) *Iqrār* : One line in right margin and three witnessing clauses.

Text: Ḥadīğa acknowledges a debt.

401. 19.5×28.2 cms.

Recto : Fifteen lines and three witnessing clauses. Two holes for string; water stains at lower corners.

Date: 29 Šauwāl 795/7 September 1393.

Name: (Weak) Fāṭima bint Muḥammad b. ʿUmar.

Place: Dār aš-Šaiḥ Šams ad-Dīn Ḥiḍr.

Heirs: Her nephews, ʿAlī and Muḥammad, absent in Damascus, and her husband, al-Ḥāğğ Muḥammad b. ʿAlī b. Muḥammad, known as الحوحر ad-Dallāl, present with her.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

402. 18.5×27 cms.

Recto : Fourteen lines and three witnessing clauses. Two holes for string.

Date: 11 Šafar 796/16 December 1393.

Name: (Weak) al-Ḥāğğ Muḥammad b. Šaʿbān b. Muḥammad al-Kurdī.

Place: Dār Šihāb ad-Dīn al-ʿUlaimī.

Heirs: His wife, Fāṭima bint Muḥammad, present with him; his daughter, Zainab, absent in Aleppo; and his nephew, Maḥmūd (?), and nieces Fāṭima, Zainab, and —, absent in Killis.

Authorization: Conducted in the présence of aš-Šaiḥ ʿAlāʾ ad-Dīn ʿAlī b. Muḥammad al-Barnabārī on behalf of Saif ad-Dīn, Nāʾib as-Saltāna, and signatory ʿudūl from the Šāfiʿī Court.

403. 18.5×26.5 cms.

Recto : Twenty-two lines. Two holes for string.

Date: 6 Rabīʿ I 796/9 January 1394.

Name: (Weak) Farḥa bint ʿAbd Allāh, ʿatāqat as-Sitt al-Muḥağğaba Sutaïta bint Aqbūğā ʿAbd al-Wāḥid.

Place: Dār as-Saiyid aš-Šarīf Šams ad-Dīn Muḥammad b. °Abd ar-Raḥmān in Ḥārat al-Maḡāriba.

Heirs: Her mistress who manumitted her.

Authorization: The Šāfi°i Court in Jerusalem.

Verso : Three witnessing clauses at top.

404. 18 × 23.5 cms.⁵⁴

Recto : Twelve lines, three witnessing clauses, and a notation at lower right.

Date: 16 Ġumādā II 795/29 April 1393.

Name: (Weak) Fāṭima bint Yūsuf b. Šāliḥ ad-Dimašqīya, zauḡat al-Ḥāḡḡ b. Muḥammad b. Ḥasan al-Ḥalabī al- —.

Place: Jerusalem.

Heirs: Her husband and Bait al-Māl.

Authorization: Al-Qaḍā°i Tāḡ ad-Dīn Ibrāhīm, Mustaufī Bait al-Māl, and signatory *šuhūd* from the Šāfi°i Court.

405. 17.9 × 27 cms.

Recto :

A) Estate inventory: Sixteen lines and four witnessing clauses.

Date: 14 Ġumādā II 796/29 April 1394.

Name: (Weak Jewish woman) Qamar bint Ishāq b. Manāḡim (?) al-°Ibrīya.

Place: Not specified.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi°i.

B) *Iqrār* : One line and three witnessing clauses.

Text: Qamar acknowledges that her nephew Mūsā b. Samwīl, absent in Damascus, is her heir.

406. 14.2 × 19 cms.⁵⁵

Recto : Fourteen lines and three witnessing clauses. Two holes for string.

Date: 26 Raḡab 795/7 June 1393.

Name: (Weak) Fāṭima bint Yūsuf b. Šāliḥ ad-Dimašqīya, zauḡ al-Ḥāḡḡ Muḥammad b. Ḥasan ar-Raḡabī.

⁵⁴ An inventory for the same person who is the subject of no. II/A/406 below.

⁵⁵ See no. II/A/404 above.

Place: Jerusalem.

Heirs: Her husband and Bait al-Māl.

Authorization: Conducted in the presence of al-Qaḍāʾi n-Nāṣir Ibrāhīm, Mustaufī Bait al-Māl, and signatory *ṣuhūd* from the court of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

407. 17.5 × 26 cms.

Recto : Twenty lines and two witnessing clauses. Holes in text.

Date: 29 Dū l-Ḥiğga 796/25 October 1394.

Name: (Weak) ʿĀʾiṣa bint Muḥammad b. ʿAbd Allāh al-Baʿlabakkīya, zauḡ Muḥammad b. Ishāq b. Ibrāhīm al-Ḥuṣrī l-Mağribī.

Place: Dār ʿAlī l- — in Ḥārat al-Mağārība.

Heirs: Her husband, Muḥammad; her daughter, Fāṭima (?); and her brothers, — and Ramaḍān, absent in Baʿlabakk.

Authorization: Conducted in the presence of al-Maulā Šārim ad-Dīn Ibrāhīm b. Badr ad-Dīn —, a companion of Šihāb ad-Dīn aḏ-Zāhirī, Nāʾib as-Saltāna; Šams ad-Dīn — Tāğ, on behalf of his father (?) on behalf of Šihāb ad-Dīn Aḥmad, Nāzir Bait al-Māl; and [] ʿAbd al-Laṭīf الحامي on behalf of Wakīl Bait al-Māl, with the permission of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

409. 18 × 26.5 cms.

Recto : Nineteen lines and two witnessing clauses.

Date: 13 Rağab 796/14 May 1394.

Name: (Weak) Ḥātūn bint ʿAlāʾ ad-Dīn al-Farsī (?) from the village of مرجع عرب outside Jerusalem.

Place: Ḥārat Ṭāḥūnat al-Hawā.

Heirs: Her nephew, Šihāb ad-Dīn Aḥmad, and her full brother, Šams ad-Dīn Muḥammad, present in Jerusalem.

Authorization: Conducted in the presence of Saif ad-Dīn Abū Bakr b. Tāğ ad-Dīn Ishāq b. Karīm on behalf of Bait al-Māl, with the permission of Aqḍā l-Quḍāt al-Qaḍāʾi Šaraf ad-Dīn aš-Šāfiʿī.

413. 10 × 26.5 cms.

Recto : Twenty-five lines and three witnessing clauses.

Date: 9 Dū l-Qaʿda 793/8 October 1391.

Name: (Weak) Quṭlūmalik bint ʿAbd Allāh at-Turkiya, zauḡat Aḥmad b. Muḥammad b. Yūsuf al-ʿAḡamī ṭ-Ṭabbāḥ.

Place: Dār near Ḥārat al-Yahūd.

Heirs: Her husband; her son by another husband, Sa^cd b. Muḥammad, known as al-Ḥādī (?).

Authorization: *Šuhūd* from the Šāfi^ci Court.

414. 11.2 × 25 cms.

Recto: Twenty-two lines, two witnessing clauses, and notation (*talāt nusah*) in right margin. Water stained at top.

Date: 13 Dū l-Ḥiğga 795/20 October 1393.

Name: (Weak) Dunyā bint Aidamur b. Ğamāl ad-Dīn.

Place: Dār in Ḥuṭṭ al-Bāsiṭa, property of ^cAbd Allāh b. Faḍl.

Heirs: Her husband, al-Ḥāğğ ^cAlī; her son, Aḥmad b. ^cUmar b. Ibrāhīm ad-Dimašqī; and her daughters, Muğul and ^cĀ²iša.

Authorization: Conducted in the presence of Šihāb ad-Dīn Aḥmad Imām al-Maqarr Bulūwā ṣ-Zāhirī, Nā²ib as-Saltana.

415. 10 × 15 cms.

Recto: Ten lines and two witnessing clauses. Two holes on middle fold.

Date: 17 Šafar 795/2 January 1393.

Name: (Dead) Dāwūd known as Šabī هوائش .

Place: Ṭāḥūn — b. Maḥlūf in Ḥārat al-Yahūd.

Heirs: None specified.

Authorization: —, a companion of Nā²ib as-Saltana; Tāğ ad-Dīn Aḥmad, Šādd Bait al-Māl; and signatory *šuhūd*.

416. 12 × 16 cms.

Recto: Twelve lines and four witnessing clauses. Two holes for string.

Date.: 13 Šafar 794/10 January 1392.

Name: (Weak) Sulaimān b. Mūsā b. Sulaimān al-Mağribī l-^cAllāf.

Place: Jerusalem.

Heirs: His wife, Ama bint Ḥasan bint ^cAlī l-Miṣriya (?).

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi^ci.

417. 10 × 26.7 cms.

Recto: Fifteen lines and two witnessing clauses. One hole for string.

Date: 6 Ğumādā II 796/8 April 1394.

Name: (Dead) ^cUmar b. Ḥasan b. ^cAbd Allāh at-Turkī d-Dallāl in Sūq Bāb as-Silsila.

Place: Dār in Rab^c an-Nāṣir (?) ʿAlā^ʿ ad-Dīn —.

Heirs: None specified.

Authorization: Abū Qāsim b. Muḥammad on behalf of al-Qāḍī Tāğ ad-Dīn, Nāẓir Bait al-Māl.

418. 9.5 × 18.5 cms.

Recto : Fifteen lines and three witnessing clauses. Two holes for string.

Date: 25 Dū l-Qa^cda 795/2 October 1393.

Name: (Weak) Qamar bint ʿAlī b. Šāliḥ b. Sulaimān.

Place: Ribāṭ al-Ḥamawī.

Heirs: Her children, Aḥmad (?) b. Maḥmūd and Sa^cid (?), by Aḥmad, absent from Jerusalem.

Authorization: Conducted in the presence of aš-Šaiḥ ʿAbd Allāh (?) b. Ḥalīl, Nāʿib Wakīl Bait al-Māl, with permission of al-Qāḍī Šaraf ad-Dīn aš-Šāfi^ci.

Verso : Filing notation in lower left: Qamar bint ʿAlī q ḡ.

419. 12.5 × 25.5 cms.

Recto : Seventeen lines and two witnessing clauses. Holes at top and at right.

Date: 17 Raḡab 796/18 May 1394.

Name: (Weak) Fāṭima bint Sālim al-Maḡribīya, zauḡat Muḥammad b. ʿUṭmān al- —.

Place: Ribāṭ ʿAbd Allāh al-Ġirbālī in Ḥārat al-Maḡāriba.

Heirs: Her husband; their daughter, ʿĀʿiṣa; and Bait al-Māl.

Authorization: Conducted in the presence of ʿAlā^ʿ ad-Dīn ʿAlī d-Dimašqī on behalf of al-Qaḍāʿī Šams ad-Dīn b. Karīm, Nāẓir al-Ḥisba and Wakīl Bait al-Māl; aš-Šaiḥ al-Ḥāḡḡ Aḥmad b. ʿAbd ar-Raḥmān al-Maḡribī; and signatory *šuhūd* with the permission of al-Qāḍī Šaraf ad-Dīn aš-Šāfi^ci.

420. 12 × 16 cms.

Recto : Ten lines, three witnessing clauses, and a squiggle in right margin. One hole for string.

Date: 27 Ša^cbān 796/27 June 1394.

Name: (Weak) al-Ḥāḡḡ Muḥammad b. ʿUmar b. Abī Bakr al-Buṣairī from the district of al-Ġarbīya.

Place: Dār Ibn al-Ḥāḡḡ in Ḥārat al-Maḡāriba.

Heirs: His wife, Ġundiya (?) bint ʿUṭmān Abī Bakr, present with him in Jerusalem, and his two sons, Aḥmad and ʿAbd Allāh, absent in his village.

Authorization: Conducted in the presence of Nāṣir ad-Dīn Muḥammad b. Muḥammad on behalf of al-Qaḍāʾi Šams ad-Dīn, Nāṣir al-Ḥisba and Wakīl Bait al-Māl, with the permission of al-Qāḍi Šaraf ad-Dīn aš-Šāfiʿi.

421. 9 × 26.8 cms.

Recto: Twenty lines and two witnessing clauses. One hole for string; holes in text.

Date: 1 Šauwāl 795/10 August 1393.

Name: (Weak) Fāṭima bint Muḥammad b. ʿAlī l-Miṣrīya.

Place: Dār Ibn al-Mudabbir in Ḥārat al-Mağāriba.

Heirs: Bait al-Māl.

Authorization: Conducted in the presence of ʿAlāʾ ad-Dīn ʿAlī, Nāʾib Wakīl Bait al-Māl, and signatory *šuhūd* from the Šāfiʿi Court.

422. 12.5 × 26 cms.

Recto: Twenty-three lines and one notation in right margin. Holes in text.

Date: 26 al-Muḥarram 794/23 December 1391.

Name: (Weak) al-Ḥāğğa Ḍaifa bint Muḥammad b. Maḥmūd al-Ḥalabīya.

Place: Dār al-Ḥāğğ Muḥammad b. Šāliḥ al-Qaṭṭān.

Heirs: Bait al-Māl.

Authorization: Conducted in the presence of al-Ḥāğğ ʿAbd al-Karīm b. ʿAbd al-Wahhāb b. ʿAbd Allāh on behalf (*verso*) of Šaraf ad-Dīn, Nāʾib as-Salṭana, with the permission of al-Qāḍi Šaraf ad-Dīn aš-Šāfiʿi.

Verso: Four-line continuation and two witnessing clauses.

424. 9.3 × 27 cms.

Recto: Fifteen lines and three witnessing clauses. One hole for string; ragged right edge; holes in text.

Date: 25 Ramaḍān 796 (?)/24 July 1394 (?).

Name: (Dead) Aḥmad b. al-Maulā (?).

Place: Not specified.

Heirs: His wife, Salmā bint ʿAbd Allāh, and his son and daughter, Aḥmad and Sāra, absent in Cairo.

Authorization: Conducted in the presence of Nāṣir ad-Dīn Muḥammad b. Aḥmad aš-Šahrazūrī, a companion of the Nāʾib as-Salṭana; ʿAlāʾ ad-Dīn ʿAlī, on behalf of Bait al-Māl; and al-Ḥāḡḡ Aḥmad al-ʿAllāf.

425. 12 × 18 cms.

Recto : Ten lines and two witnessing clauses. Two holes for string.

Date: 12 Ṣafar 794/9 January 1392.

Name: (Weak) Daulāt bint Ḥair ad-Dīn Ḥalīl ar-Rūmīya, zauḡat al-Ḥāḡḡ Masʿūd.

Place: Dār Waqf al-Qalʿa.

Heirs: Her husband and Bait al-Māl.

Authorization: Conducted in the presence of Zain ad-Dīn ʿAbd al-Karīm Abū ʿAbd al-Wahhāb.

427. 12.9 × 26.5 cms.

Recto : Seventeen lines and two witnessing clauses. Water stained; left edge ragged.

Date: 11 Ramaḍān 796/10 July 1394.

Name: (Dead) Zubaida bint Muḥammad b. al-Ġazawāya (?) al-Kurdiya.

Place: Dār Bakkār in Ḥārat al-Ḥawālida.

Heirs: Her husband, Aḥmad, present with her; her daughter, Fāṭima; and her full brother, Ḥasan, absent in Gaza.

Authorization: Conducted in the presence of al-Amīr Nāṣir ad-Dīn Muḥammad b. Aḥmad aš-Šahrazūrī š-Šihābī, Nāʾib as-Salṭana; Maḥmūd b. Aḥmad b. Mūsā of the retinue of al-Qaḍāʾī Šams ad-Dīn, Wakīl Bait al-Māl; and signatory *šuhūd* from the Šāfiʿī Court.

428. 12 × 15 cms.

Recto : Eleven lines and two witnessing clauses. Two holes for string.

Date: 13 Rabīʿ I 795/27 January 1393.

Name: (Dead) An old man.

Place: A mosque near Bāb Ḥiṭṭa, in front of the residence of aš-Šaiḥ Muḥammad b. aš-Šaiḥ Taqī d-Dīn al-Qalqašandī.

Heirs: None specified.

Authorization: Conducted in the presence of aš-Šaiḥ Šams ad-Dīn b. aš-Šaiḥ al-Marḥūm Šams ad-Dīn b. Ḥāmid, Wakīl Bait al-Māl; aš-Šaiḥ Tāğ ad-Dīn Ibrāhīm, Mustaufī Bait al-Māl; and Šams ad-Dīn Mūsā, Naqīb aṭ-Ṭalab al-Maqarr al-Karīm al-ʿĀlī š-Šarafī, Nāʾib as-Saltāna and Nāẓir al-Ḥaramain; with the permission of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

429. 8.8 × 24.5 cms.

Recto: Twenty-three lines, three witnessing clauses, and a squiggle in right margin. Two holes for string.

Date: 20 Dū l-Qaʿda 795/27 September 1393.

Name: (Weak) aš-Šaiḥ Yaʿqūb b. al- — b. Ġāzī (?) t-Turkumānī t-Ṭabbāḥ at Zāwiyat Muḥammad Bāk.

Place: The Zāwiya (?).

Heirs: His wife, Quṭlūwā bint ʿAbd Allāh, present with him, and his full brother, Abū Zaid an-Nassāğ, absent in ʿAintāb.

Authorization: Conducted in the presence of Ġars ad-Dīn Ḥalīl b. Ġamāl ad-Dīn Yūsuf on behalf of Bait al-Māl and *shuhūd* from the Court of Šaraf ad-Dīn aš-Šāfiʿī.

430. 9 × 19.5 cms.

Recto: Twelve lines and two witnessing clauses.

Date: 2 Šafar 794/30 December 1391.

Name: A dead woman.

Place: Zāwiyat Taqī d-Dīn al-Marḥūm — in Jerusalem.

Heirs: Bait al-Māl.

Authorization: The signatory witnesses.

431. 11.5 × 24 cms.

Recto: Fifteen lines and two witnessing clauses. One hole for string; ragged right corner.

Date: 1 Dū l-Qaʿda 795/8 September 1393.

Name: (Weak) Ibrāhīm b. Muḥammad b. Muḥammad al-Miṣrī š-Šaqqāl in Jerusalem.

Place: Zāwiyat/Dār (?) Ḥāmid in Wād aṭ-Ṭawāḥīn.

Heirs: His wife, Sūmalik bint ʿAbd Allāh ad-Dimašqīya, and his sons -- Muḥammad, absent in Damascus, and Ḥalīl, present.

Authorization: The Šāfiʿī Court.

432. 12 × 26 cms.

Recto : Seventeen lines and four witnessing clauses. Two holes for string.

Date: 7 Dū l-Ḥiġġa 795/14 October 1393.

Name: (Weak) Ḥalīma bint Muḥammad b. Muḥammad ad-Dimašqīya, zaūġat Muḥammad b. Nāṣir b. Muḥammad al-Karakī.

Place: Ḥān as-Sitt in Ḥuṭṭ Bāb al-^cAmūd.

Heirs: Her husband; her son by another husband, Muḥammad b. Sālim, and her daughter, Ḥadiġa bint Sālim, all present with her; and her son, Aḥmad b. Sālim, absent in Cairo.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi^cī.

Verso : Filing notation.

433. 10 × 24 cms.

Recto : Twelve lines and three witnessing clauses. One hole for string.

Date: 13 al-Muḥarram 796/18 November 1393.

Name: Muḥammad b. Sulaimān b. Mas^cūd al-Ḥusbānī (?).

Place: Dār Waqf al-^cUmyān (?), near —.

Heirs: His wife, Fāṭima bint Aḥmad al-Ḥusbānīya (?), and his brothers, Aḥmad and Ḥalīl, absent.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi^cī.

434. 12 × 26 cms.

Recto : Fourteen lines, three witnessing clauses, and notation (*talāt nusaḥ*) in lower-right margin. Two holes for string.

Date: 17 Dū l-Ḥiġġa 795/24 October 1393.

Name: (Old and weak) Quṭlūwāmalik bint al-Ḥāġġ Ḥasan b. Ġūbān al-^cAġamiya.

Place: Dār al-Ḥāġġ ^cUmar.

Heirs: Her daughter, Āl-Ḥātūn bint al-Ḥāġġ ^cAlī, absent in Aleppo, and Bait al-Māl.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi^cī.

435. 9 × 13.8 cms.

Recto : Eighteen lines and three witnessing clauses. Holes in text and ink smudges.

Date: 5 al-Muḥarram 796 (?)/10 November 1393 (?).

Name: (Weak) ^cUmar b. Muḥammad b. Sulaimān al-Buḥārī.

Place: Dār al-Ḥāḡḡ ʿAbd Allāh al-Ġirbāl in Ḥārat al-Maḡāriba.

Heirs: His uncle, ʿUmar b. Sulaimān, absent; though not specified as an heir, his wife, Maryam, is mentioned.

Authorization: Conducted in the presence of ʿAlāʾ ad-Dīn ʿAlī, Wakīl Bait al-Māl, and signatory *ṣuhūd* from the Šāfiʿī Court.

436. 12 × 16.5 cms.⁵⁶

Recto: Twelve lines and two witnessing clauses. Ragged top edge.

Date: 10 Dū l-Ḥiġġa 795/17 October 1393.

Name: (Weak) Yūsuf b. Ḥammād b. Muḥammad ar-Rūmī l-Qūnawī t-Taġir as-Saffār.

Place: Jerusalem.

Heirs: His son, Taġrī Birdī.

Authorization: The Šāfiʿī and Ḥanafī Courts.

437. 9.8 × 28 cms.

Recto: Twenty-seven lines and three witnessing clauses. Two holes for string.

Date: 5 Dū l-Qaʿda 795/12 September 1393.

Name: Fāṭima bint Ḥalīl b. Masʿūd, zauġ Muḥammad b. Ibrāhīm b. Muḥammad, his father being known as Qaisūn al-Muqaddam.

Place: Jerusalem.

Heirs: Her husband, Muḥammad, and her paternal brother and sister, Šadaqa and ʿAlī, absent.

Authorization: Al-Qaḏāʾī Ġamāl ad-Dīn, Ḥalīfat al-Ḥukm aš-Šāfiʿī.

Verso: Filing notation: Fāṭima zauġ Qaisūn q ġ.

438. 9 × 26.5 cms.

Recto: Seventeen lines, one line of interlinear *siyāqa*, and two witnessing clauses. One hole for string.

Date: 13 Ġumādā II 795/26 April 1393.

Name: (Weak) — Faḏl (?) b. ʿAbd Allāh, ʿatāqat — قرط al-Maġribī.

Place: Zāwiyat aš-Šaiḥ Ibrāhīm in Ḥārat al-Marādiwa.

Heirs: His wife, ʿĀʾiṣa bint Muḥammad b. Yaḥyā, and his manumitter.

⁵⁶ An inventory for the same person who is the subject of no. II/A/441 below.

Authorization: Conducted in the presence of al-Amīr °Alā° ad-Dīn, a companion of Šaraf ad-Dīn, Nā°ib as-Saltana and Nāzir al-Ḥaramain, and °udul from the Šāfi°i and Ḥanafī Courts.

Verso : Five lines and two witnessing clauses.

Date: 14 Ġumādā II 795/28 April 1393.

Text: A statement that the items listed on *recto* are consigned to Ḥamza al- — Yūsuf aš-Šā°ig until rightful ownership be established.

439. 9×13.8 cms.

Recto : Eleven lines and three witnessing clauses. One hole for string.

Date: 11 Dū l-Ḥiġġa 793/9 November 1391.

Name: (Dead) °Alī š-Šaltī l-Fā°il (?).

Place: None specified.

Heirs: His daughter, Fāṭima, and his nephew, Muḥammad.

Authorization: Conducted in the presence of al-Amīr Saif ad-Dīn Bābūq, Šadd Bait al-Māl, and signatory *shuhūd* from the Šāfi°i Court.

440. 18×14 cms.

Recto : Nine lines, one line of interlinear *siyāqa*, and two witnessing clauses.

Date: 13 Rabī° I 797/16 January 1395.

Name: (Dead) Muḥammad b. Nāzir al-Māsūhī, known as Abū l-Fattāl.

Place: Dār al-°Aġlūnī Muḥammad, near al-Ḥammām in Ḥarat Šahyūn.

Heirs: His wife and cousin, Maryam bint — al-Māsūhīya, present in Jerusalem with him; and his cousins, Muḥammad b. Ismā°il, Aḥmad b. Abī Bakr, and Sa°id b. Ya°qūb, absent in Māsūḥa in the district of Ḥusbān.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi°i.

441. 13×27 cms.⁵⁷

Recto : Twelve lines and two witnessing clauses. Two holes for string.

Date: 10 Dū l-Ḥiġġa 795/17 October 1393.

Name: (Weak) Yūsuf b. Ḥammad b. Muḥammad ar-Rūmī l-Qūnawī t-Tāġir as-Saffār.

⁵⁷ See no. II/A/436 above.

Place: Jerusalem.

Heirs: His major son, Taġrī Birdī.

Authorization: The Šāfiʿī qāḍī.

442. 9 × 28 cms.

Recto : Fifteen lines and two witnessing clauses. One hole for string.

Date: 30 Šauwāl 795/8 September 1393.

Name: (Weak) Fāṭima bint Ġamāl b. ʿAbd Allāh, muṭlaqat aš-Šaiḥ
ʿAbd Allāh aš-Šāmit.

Place: Ḥārat al-Ḥawālida.

Heirs: Her paternal brother, Maḥmūd, absent, and Bait al-Māl.

Authorization: Conducted in the presence of Taqī d-Dīn Abū Bakr b.
Karīm and signatory *šuhūd* from the Šāfiʿī Court.

444. 9 × 22 cms. (See no. II/A/473 below).

Recto : Fourteen lines and three witnessing clauses. One hole for string.

Date: 30 Ramaḍān 795/9 August 1393.

Name: (Weak) Maryam bint Saʿīd al-Miṣrīya.

Place: Her dwelling in Jerusalem.

Heirs: Her husband, Ġumʿa b. ʿAbd Allāh b. Salmān al-Baġdādī,
and her full brother and sister, ʿUmar and Fāṭima, absent in Cairo.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

445. 13 × 27.5 cms. (See no. II/A/533 below).

Recto : Eighteen lines and three witnessing clauses. Two holes for string.

Date: 20 Šauwāl 793/20 September 1391.

Name: (Weak) Alṭunbuġā b. ʿAbd Allāh aš-Šihābī, ʿatīq aš-Šaiḥ Fulād.

Place: Not specified.

Heirs: His manumitter.

Authorization: Conducted in the presence of Saif ad-Dīn Bābūq, Šādd
Bait al-Māl, and signatory *šuhūd* from the Šāfiʿī Court.

446. 9 × 22 cms.

Recto : Twenty-one lines and two witnessing clauses.

Date: 8 Dū l-Ḥiġġa 796/4 October 1394.

Name: (Weak) Ḥadiġa bint ʿAlī b. Muḥammad ad-Dimašqīya, zauġat
Aḥmad b. Yūsuf.

Place: Ḥauš al-Marḥūm Ṣalāḥ ad-Dīn aṭ-Ṭūrī at Bāb al-Asbāṭ.

Heirs: Her two daughters, Fāṭima and Marḥabā, present with her in Jerusalem, and her paternal brother, Aḥmad, absent in Damascus.

Authorization: Conducted in the presence of al-Amīr Ṣārim ad-Dīn Ibrāhīm on behalf of Ṣihāb ad-Dīn, Nāʾib as-Saltāna and Nāẓir al-Ḥaramain; Nāẓir ad-Dīn on behalf of al-Qāḍī Ṣihāb ad-Dīn Karīm, Wakīl Bait al-Māl; and signatory *ṣuhūd* from the Ṣāfiʿī Court, with the permission of the Ṣāfiʿī qāḍī.

447. 8.9 × 24.5 cms.

Recto : Twenty-one lines and three witnessing clauses.

Date: 11 Dū l-Qaʿda 793/10 October 1391.

Name: (Weak) Ḥāḡḡ Malik bint Maḥmūd b. Ḥasan ar-Rūmiya.

Place: Dār السنداره in Ḥārat al-Mašāriqa.

Heirs: Her husband, aš-Ṣaiḥ Musāfir (?) b. ʿIrāq al-Faqīr al-Aḥmadī, and her cousins, Abū Ḥauḡā and ʿAbbās b. Ḥauḡā l-Aḥmadī.

Authorization: Conducted in the presence of Saif ad-Dīn Bābūq, Šādd Bait al-Māl, and signatory *ṣuhūd* from the Court of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

448. 12 × 26.5 cms.

Recto : Twenty lines and two witnessing clauses. Two holes for string.

Date: 24 Rabīʿ I 796/27 January 1394.

Name: (Dead) aš-Ṣaiḥ ʿUmar al- —.

Place: Ribāṭ al-Marḥūm ʿAlāʾ ad-Dīn al-Bašīr (?).

Heirs: None specified.

Authorization: Conducted in the presence of al-Amīr al-Kabīr Saif ad-Dīn —, a companion of Saif ad-Dīn Bulūwā ẓ-Zāhirī, Nāʾib as-Saltāna and Nāẓir al-Ḥaramain, and Šādd Bait al-Māl, with the permission of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

450. 13 × 34.5 cms.

Recto : Nineteen lines, a notation in right margin, and two witnessing clauses. Two holes for string.

Date: 15 al-Muḥarram 796/20 November 1393.

Name: (Weak) Mubāraka, known as Umm Badr (?).

Place: Dār in Ḥārat Banī ʿĀmir (?), near Iṣṭabl al-Barīd.

Heirs: Her brother, Ṣāliḥ, and her daughter, Qamar bint Maḥmūd, resident in ʿAin Ibrud.⁵⁸

Authorization: Al-Qādī Šaraf ad-Dīn aš-Šāfiʿī.

451. 8.5 × 16.3 cms.

Recto : Ten lines and four witnessing clauses.

Date: 24 Dū l-Qaʿda 793/23 October 1391.

Name: (Weak) Asin bint Ḥalīl b. Damurdāš al-Ḥalabīya, zauḡat Abī Bakr al-Ḥalabī.

Place: Ḥārat al-Maḡāriba.

Heirs: Her husband and her cousin, ʿAbd ar-Raḥmān, absent in Aleppo.

Authorization: Al-Qādī Šaraf ad-Dīn aš-Šāfiʿī.

452. 8.7 × 26.5 cms.

Recto : Seventeen lines and three witnessing clauses. One hole for string.

Date: 17 Dū l-Qaʿda 795/24 September 1393.

Name: (Weak) Aḥmad b. Taqī d-Dīn Yūsuf aṭ-Ṭauwāf bil-Ḥalāwa and his wife, Fāṭima bint ʿAbd Allāh (?).

Place: Dār Sāmīr al-ʿAḡamī.

Heirs: Each other and Bait al-Māl.

Authorization: Al-Qādī Šaraf ad-Dīn aš-Šāfiʿī.

454. 9 × 26.5 cms.

Recto : Twenty lines and two witnessing clauses. One hole for string.

Date: 8 Rabīʿ I 795/22 January 1393.

Name: (Weak) al-Ḥāḡḡ Muḥammad b. Yūsuf al-Maʿzil *liṭ-ṭuruq wad-durūb*.

Place: Ḥalwat Bāb al-Asbāṭ.

Heirs: None specified.

Authorization: Conducted in the presence of Šams ad-Dīn Muḥammad b. al-Marḥūm Šams ad-Dīn Muḥammad b. Ḥāmid, Wakīl Bait al-Māl; Tāḡ ad-Dīn ʿAbd al-Waḥḥāb, Mustaufī al-Ġiḥa; and signatory *šuhūd* from the Šāfiʿī Court.

⁵⁸ HÜTTEROTH: *Historical Geography*, 121.

456. 9 × 26.2 cms.

Recto: Twenty lines and two witnessing clauses. One hole for string.

Date: 14 Ramaḍān 795/24 July 1393.

Name: (Weak) al-Ḥāḡḡa Ḥātūn bint Muḥammad b. °Abd Allāh ad-Dimašqīya, zaūḡat Muḥammad b. Yūsuf b. Ibrāhīm al-Dimašqī.

Place: Al-Mašbaḡa in Ḥuṭṭ Bāb al-Silsila.

Heirs: Her husband, present with her, and her two sons, °Alī and Muḥammad al-Amīn, the sons of Muḥammad b. Ismā°il, absent in Damascus.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi°i.

457. 13.5 × 35.8 cms.

Recto: Twenty lines, a notation at lower right (*ḥamsa nusaḥ?*), and three witnessing clauses. One hole for string; holes in text.

Date: 4 Ramaḍān 796/3 July 1394.

Name: (Weak) Ṭuqṭāi bint °Abd Allāh, muṭlaqa and wife of °Alā° ad-Dīn °Alī b. Qairān.

Place: Her *dār*, endowed for her, in Ḥuṭṭ Aulād aš-Šaraf,⁵⁹ known as °Alā° ad-Dīn °Alī, Mutawallī l-Lail in Jerusalem.

Heirs: Her manumitter and husband.

Authorization: Conducted in the presence of Nāšir ad-Dīn Muḥammad b. Aḥmad aš-Šahrazūrī aš-Šihābī (?) and °Alā° ad-Dīn °Alī b. Aḥmad on behalf of al-Qaḍā°i Šams ad-Dīn, Wakīl Bait al-Māl, with the permission of al-Qāḍī Šaraf ad-Dīn aš-Šāfi°i.

460. 9 × 21 cms.

Recto: Thirteen lines and two witnessing clauses. Two holes for string.

Date: 29 Šauwāl 793/29 September 1391.

Name: (Dead) Fāṭima bint Ḥasan ad-Dimašqīya.

Place: Dār Šams ad-Dīn Muḥammad an-Nadrūmī in Ḥārat al-Maḡāriba.

Heirs: Her mother, Ḥadiḡa bint °Alī b. Ḥasan ad-Dimašqīya, and her son, Muḥammad b. Muṣaffar, absent in Cairo.

Authorization: None specified.

⁵⁹ Perhaps he is referring to the quarter known as Ḥārat aš-Šaraf, though at this time it seems to have been known as Ḥārat al-Akrād. See note 48 above and no. II/A/90 above.

461. 13.5 × 29 cms.

Recto : Twenty-one lines and two witnessing clauses. One hole for string.

Date: 21 Ġumādā II 796/23 April 1394.

Name: (Weak) Zulaiḥā bint al-Ḥāğğ Ḥiḍr b. Ilyās al-ʿAntābiya, zaūğat al-Ḥāğğ Maḥmūd b. al-Ḥāğğ Šaraf ad-Dīn b. al-Ḥāğğ ʿAlī l-ʿAntābī.

Place: Dār Waqf Saiyidinā l-Marḥūm aš-Šaiḥ ʿAbd Allāh al-Biṣṭāmī in Ḥārat al-Mašāriqa.

Heirs: Her husband; their daughter, ʿĀʿiṣa, zaūğat Tamnīm (?), present with her; and her brother, Ḥusain b. Ḥiḍr, absent in ʿAintāb.

Authorization: Aš-Šadr al-Ağall ʿAlāʿ ad-Dīn ʿAlī b. Šihāb ad-Dīn Aḥmad, a companion of al-Ġanāb al-ʿĀlī Šams ad-Dīn, Wakīl Bait al-Māl, and signatory *šuhūd* from the court of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

462. 13.5 × 32.5 cms.

Recto : Twenty-three lines and three witnessing clauses. One hole for string; water stained; hole in text.

Date: 6 Dū l-Ḥiğğā 796/2 October 1394.

Name: (Dead) Dilšatān bint ʿAbd Allāh, ʿatīqat al-Ḥāğğ Muḥammad ad-Dūlağī.

Place: A *bait* in Dār Ibn al-Ḥallāq (?), the dwelling of Muḥammad al-Mağribī n-Naqīb al-Bābā, in Ḥārat al-Mağāriba.

Heirs: Her manumitter, al-Ḥāğğ Muḥammad ad-Dūlağī (?), absent in al-Ḥiğğāz, and her daughter, Fāṭima.

Authorization: Conducted in the presence of al-Amīr Šārim ad-Dīn Ibrāhīm, Šādd al-Mawārīt; al-Qāḍī Tāğ ad-Dīn, Mustaufī Bait al-Māl; Abū Bakr ibn ʿamm al-Qāḍī Šams ad-Dīn, Wakīl Bait al-Māl; and ʿudūl from the Šāfiʿī Court.

463. 9.5 × 21 cms.

Recto : Nineteen lines and three witnessing clauses. One hole for string.

Date: 30 Ġumādā II 796/2 May 1394.

Name: (Weak) al-Ḥāğğ ʿAlī b. Muḥammad b. Muḥammad al-Mağribī l-Ḥilaʿī.

Place: Ḥārat al-Mağāriba.

Heirs: His wife —, and infant daughter, Fāṭima.

Authorization: Conducted in the presence of al-Ḥāğğ °Alā° ad-Dīn °Alī on behalf of Bait al-Māl; al-Ḥāğğ Aḥmad b. °Alī Ibrāhīm (?) al-°Allāf; and aš-Šaiḥ Aḥmad b. °Abd ar-Raḥmān on behalf of the Mağribī *mašā°ih*; with the permission of al-Qāḍī Šaraf ad-Dīn aš-Šāfi°i.

464. 9 × 26.5 cms.

Recto : Nineteen lines and two witnessing clauses.

Date: 3 Ramaḍān 795/13 July 1393.

Name: (Weak) Ḥadiğa bint al-Ḥāğğ °Alī b. at-Turkiya.

Place: Ḥān Adār (?) outside al-Quds aš-Šarīf bil-Mağā°ir.

Heirs: Her daughter, Fāṭima, present with her (and Ḥalīma and °Ā°iša present in Jerusalem, both crossed out), and Bait al-Māl.

Authorization: Conducted in the presence of °Alā° ad-Dīn °Alī b. al-Marḥūm Šihāb ad-Dīn Aḥmad on behalf of al-Qaḍā°i Šams ad-Dīn Muḥammad b. al-Marḥūm aš-Šaiḥ Šihāb ad-Dīn Aḥmad b. Ibrāhīm, Wakīl Bait al-Māl and Nā°ib al-Ḥisba, and signatory *šuhūd* from the Šāfi°i Court.

465. 13.9 × 15.5 cms.

Recto :: Thirteen lines and two witnessing clauses.

Date: 29 Šauwāl 795/7 September 1393.

Name: (Weak) al-Ḥāğğ Aḥmad b. Muḥammad al-Ba°labakkī l-Qaṭṭān.

Place: His dwelling in Ḥārat al-Mağāriba and his shop in Qaisariyat al-Quṭn.

Heirs: His son, Muḥammad.

Authorization: Signatory *šuhūd* of the court of al-Qāḍī Šaraf ad-Dīn aš-Šāfi°i.

466. 11 × 32.5 cms.

Recto : Twenty-five lines and two witnessing clauses. One hole for string.

Date: 19 Ramaḍān 795/29 July 1393.

Name: (Dead) Fāṭima bint Mas°ūd b. °Abd Allāh al-Ḥiğāziya.

Place: Ribāṭ as-Sulṭān at Bāb al-Ḥadīd.

Heirs: None specified.

Authorization: Šams ad-Dīn Muḥammad b. Karīm az-Zāhirī, Wakīl Bait al-Māl; Tāğ ad-Dīn al-Mustaufī; and signatory *šuhūd* from the Court of Šaraf ad-Dīn aš-Šāfi°i.

467. 13.9 × 16.5 cms.

Recto : Nine lines and two witnessing clauses. Ink smudge in text.

Date: 27 Šafar 795/12 January 1393.

Name: A dead person, unnamed.

Place: Al-Ḥaram.

Heirs: None specified.

Authorization: Conducted in the presence of Tāğ ad-Dīn, Mustaufī Bait al-Māl and Nāzir —, and *šuhūd* from the Court of Šaraf ad-Dīn aš-Šāfi^ci.

468. 12.5 × 17 cms.

Recto : Nine lines and three witnessing clauses. One hole for string.

Date: 26 al-Muḥarram 796/1 December 1393.

Name: (Weak) ^cUmar b. Abī Bakr al-Miṣrī al-Fā^cil.

Place: Dār Waqf al-Ḥanbalī in Ḥuṭṭ Dāwūd.

Heirs: His son, Muḥammad, and his wife, Āmina bint Aḥmad al-Miṣriya, present with him.

Authorization: Ġamāl ad-Dīn b. Ġamā^ca (?) aš-Šāfi^ci, Ḥalīfat al-Ḥukm.

470. 9 × 26.5 cms.

Recto : Twenty lines and three witnessing clauses. One hole for string.

Date: 30 Ramaḍān 796/29 July 1394.

Name: (Weak) Ḥadiġa bint Aḥmad ad-Dimyāṭiya, zauġat Muḥammad al-Iskandarī l-Ḥaddād.

Place: Dār — Allāh in Ḥārat al-Maġāriba.

Heirs: Her children, Muḥammad and Ḥalīma, absent in Dimyāṭ, and her husband, Muḥammad.

Authorization: Conducted in the presence of al-Amīr Nāšir ad-Dīn Muḥammad b. al-Marḥūm Šihāb ad-Dīn Aḥmad aš-Šahrazūrī, a companion of Šihāb ad-Dīn al-Yaġmūrī, Nāʿib as-Saltāna and Nāzir al-Ḥaramain, with the permission of al-Qāḍī Šaraf ad-Dīn aš-Šāfi^ci.

471. 9 × 17 cms.

Recto : Eleven lines, a notation in lower-right margin, and three witnessing clauses. Two holes for string.

Date: 13 Dū l-Ḥiġġa 794/31 October 1392.

Name: (Dead) unidentified man.

Place: Dār known as — in Ḥārat al-Mašāriqa.

Authorization: Conducted in the presence of Nāṣir ad-Dīn Muḥammad on behalf of al-Amīr Šaraf ad-Dīn, Nāʾib as-Saltāna.

473. 9 × 26.5 cms. (See no. II/A/444 above).

Recto: Twelve lines, a squiggle, and two witnessing clauses. One hole for string.

Date: 30 Ramaḍān (?) 795/9 August (?) 1393.

Name: (Weak) Maryam bint Saʿīd (?) al-Miṣrīya, zauḡat Ġumʿa b. ʿAbd Allāh al-Baġdādī.

Place: Jerusalem.

Heirs: Her husband, and her full brother and sister, ʿUmar and Fāṭima, absent in Cairo.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

474. 9 × 20.2 cms.

Recto: Thirteen lines and two witnessing clauses. One hole for string.

Date: 29 Dū l-Ḥiġġa 793/27 November 1391.

Name: Yaʿqūb b. Yūsuf b. Masʿūd.

Place: Dair ܕܠܗ in Ḥārat an-Naṣārā.⁶⁰

Heirs: His mother and his brother, Simʿān an-Naṣrānī.

Authorization: Nāʾib al-Qāḍī š-Šaiḥ Šihāb ad-Dīn.

475. 8.5 × 25 cms.

Recto: Twenty-two lines, a squiggle, and three witnessing clauses. A hole in text.

Date: 14 Dū l-Qaʿda 793/13 October 1391.

Name: (Weak) al-Ḥāġġa Fāṭima bint Salmān b. Ibrāhīm ad-Dimašqīya, called Ibnat Muḥammad.

Place: Dār Muḥammad b. Ḥamdān in Ḥārat al-Mašāriqa.

Heirs: Her son, Muḥammad al-Fārisī, present in Jerusalem.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

⁶⁰ The quarter to the west of the Church of the Holy Sepulchre. Muġīr ad-Dīn: *al-Uns*, II, 53.

476. 12 × 26 cms.

Recto : Nineteen lines and three witnessing clauses. Two holes for string.

Date: Yaum ʿArafa (9 Dū l-Ḥiġġa) 793/7 November 1391.

Name: (Weak) ʿĀʾiṣa bint as-Saiyid aš-Šarīf Muḥammad, zaūġat Ḥalīl b. Ḥalīl b. ʿUmar, known as aṭ-Ṭaḥḥān.

Place: None specified.

Heirs: Her husband and her sons, Muḥammad and ʿAlī.

Authorization: None specified.

477. 9 × 24.2 cms.

Recto : Sixteen lines, two witnessing clauses, and a scribble in right margin.

Date: 18 Dū l-Qaʿda 793/17 October 1391.

Name: (Weak) ʿĀʾiṣa bint Abī Bakr at-Turkumāniya.

Place: None specified.

Heirs: Bait al-Māl.

Authorization: Conducted in the presence of al-Amīr al-Kabīr Saif ad-Dīn Bābūq, Šādd Bait al-Māl, and signatory *šuhūd* from the Šāfiʿī Court.

478. 12.5 × 17 cms.

Recto : Twelve lines, a squiggle, and two witnessing clauses. One hole for string; holes in text.

Date: 7 Dū l-Ḥiġġa 793/5 November 1391.

Name: (Weak) Ġamāl bint Ḥalīl b. Ibrāhīm al-ʿAġlūniya.

Place: Ribāṭ aš-Šamada (?), near ربه al-Maʿarra.

Heirs: Her cousins, Aḥmad b. Maḥmūd and ʿAbd ar-Raḥmān b. Badr, absent from Jerusalem.

Authorization: Conducted in the presence of Saif ad-Dīn Bābūq, Šādd Bait al-Māl, and *šuhūd* from the Šāfiʿī Court.

479. 13 × 18.5 cms.

Recto : Eighteen lines and two witnessing clauses. Holes at upper right and center.

Date: 7 Ramaḍān 796/6 July 1394.

Name: (Weak) Ġamīla bint Masʿūd b. ʿIsā l-Minufiyya from Cairo, zaūġat al-Ḥāġġ Mūsā al-Miṣrī, known as as-Sirāġ al-Ḥaiyāṭ.

Place: A *dār* called Dār bint as-Sirāğ al-Mağribīya, known as zauğat Ḥalīl al-Mardāwī, in Ḥārat al-Mağāriba.

Heirs: Her husband, Muḥammad, and Bait al-Māl.

Authorization: Conducted in the presence of Nāṣir ad-Dīn Muḥammad b. Šihāb ad-Dīn Aḥmad aš-Šahrazūrī, a companion of Šihāb ad-Dīn al-Yağmūrī, Nāʿib as-Salṭana and Nāẓir al-Ḥaramain; al-Ḥağğ Aḥmad b. ʿAlī l-Ḥalabī l-ʿAllāf, Mustaufī Bait al-Māl; and signatory *šuhūd* from the Court of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

481. 18 × 23.4 cms.

Recto: Twelve lines and three witnessing clauses. Water stained in middle; ragged bottom edge.

Date: 9 Dū l-Ḥiğğa 796/5 October 1394.

Name: (Weak) Aḥmad b. ʿAlī b. Abī Bakr as-Saqqāʾ.

Place: Dār Waqf as-Saʿdiya.

Heirs: His wife, Raḥma bint Ismāʿīl b. Abī Bakr al-Miṣriya, called Umm Muḥammad; his cousin; his sister, Fāṭima, absent from Jerusalem; and his cousins, ʿIsā, Mūsā, Hindī, and ʿAlī, absent from Jerusalem.

Authorization: Conducted in the presence of al-Qāḍī Šihāb ad-Dīn al-Miṣrī, Nāẓir Bait al-Māl.

483. 18 × 26 cms.

Recto: Fourteen lines, three witnessing clauses, and notation (*talāt nusaḥ*) in lower-right margin. Two holes for string; water stains; holes in witnessing clause.

Date: 27 Šaʿbān 795/8 July 1393.

Name: (Weak woman called) Ḥamra (?), unable to speak.

Place: Dār in Bāb Ḥiṭṭa, Dār Waqf an-Nāṣir b. al-Ḥanbalī.

Heirs: Her husband, Šadaqa, absent, and Bait al-Māl.

Authorization: Conducted in the presence of ʿAlāʾ ad-Dīn ʿAlī b. Šihāb ad-Dīn Aḥmad al- — on behalf of al-Qaḍāʾī Šams ad-Dīn, Nāẓir al-Ḥisba and Wakīl Bait al-Māl, and signatory witnesses from the Šāfiʿī Court of al-Qāḍī Šaraf ad-Dīn.

484. 18 × 26.5 cms.

Recto: Seventeen lines and two witnessing clauses. Two holes for string; one hole in text.

Date: 4 Rabīʿ II 794/29 February 1392.

Name: (Weak) Ḥusn bint ʿAbd Allāh.

Place: Dār Waqf al-Marḥūm Muḥammad b. Ġauziya in Ḥārat al-Mašāriqa.

Heirs: Her daughter, ʿAʿiṣa, and her son, Muḥammad b. Ibrāhīm al-Ḥalabī, guardian to his sister and present with his mother.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

486. 17 × 24.5 cms.

Recto: Twenty lines and three witnessing clauses. Ragged top edge; bottom-left corner missing; holes in top margin and text.

Date: 27 Ramaḍān 796/26 July 1394.

Name: (Weak) al-Ḥāḡḡ Muḥammad b. ʿUlwān b. Ḥalīl al-Ġazzī l-Muʿallim.

Place: Dār known as Arnab al-Maulā in Ḥārat al-Maḡāriba.

Heirs: His wife, Zubaida bint Muḥammad b. ʿAbd Allāh al-Miṣriya, present with him, and Bait al-Māl.

Authorization: Conducted in the presence of Nāṣir ad-Dīn Muḥammad on behalf of al-Ġanāb al-ʿAlī Zain ad-Dīn Šaʿbān, *wakīl* (?) Šihāb ad-Dīn al-Yaḡmūrī, Nāʿib as-Saltāna and Nāṣir al-Ḥaramain; al-Amīr ʿAlāʾ ad-Dīn ʿAlī on behalf of Šihāb ad-Dīn, Wakīl Bait al-Māl; al-Ḥāḡḡ Aḥmad al-Musāwīq on behalf of Bait al-Māl; and signatory *šuhūd* from the Šāfiʿī Court.

489. 18 × 27 cms.

Recto: Fifteen lines, three witnessing clauses, and a notation (*arbaʿ nusaḥ*) in right margin. Water stained on right half; holes in text; right edge ragged.

Date: 17 Ramaḍān 796/16 July 1394.

Name: ʿAṭiya (?) bint ʿAbd Allāh, ʿatāqat b. الما Nāṣir al Dīn Muḥammad an-Nāṣirī.

Place: Ḥārat al-Maḡāriba.

Heirs: Her full brother, Qarābuḡā n-Nāṣirī, absent in Damascus in the service of al-Maḡarr al-Ašraf Saif ad-Dīn Aitamiš aḡ-Zāhirī.

Authorization: Conducted in the presence of Nāṣir ad-Dīn Muḥammad aš-Šahrazūrī aš-Šihābī on behalf of Šihāb ad-Dīn al-Yaḡmūrī, Nāʿib as-Saltāna and Nāṣir al-Ḥaramain; Taqī d-Dīn Abū Bakr b. Karīm, Mustaufī Bait al-Māl; and al-Ḥāḡḡ Aḥmad al-ʿAllāf, Musāwīq Bait al-Māl; with the permission of the Šāfiʿī Court.

493. 18.5 × 26 cms.

Recto : Fourteen lines and two witnessing clauses. Two holes for string; water stains at top.

Date: 30 Dū l-Qa^cda 795/7 October 1393.

Name: (Weak) al-Ḥāḡḡa Quḏāt bint Ismā^cil b. ^cAlī l-^cAḡlūnī, zauḡat al-Ḥāḡḡ Muḥammad b. Aḥmad al-Iskandarī, known as aṭ-Ṭūrī.

Place: Dār al-Amīr al-Kabīr al-Muḡāhid Zain ad-Dīn Ġānim aṭ-Ṭūrī.

Heirs: Her husband, present with her, and Bait al-Māl.

Authorization: Conducted in the presence of Tāḡ ad-Dīn Ibrāhīm, Mustaufī Bait al-Māl, and signatory *ṣuhūd* from the Court of Šaraf ad-Dīn aš-Šāfi^cī.

Verso : Filing notation in upper-left corner: Quḏāt *q m* zauḡuhā.

494. 18 × 27 cms.

Recto : Nineteen lines and three witnessing clauses. Two holes for string.

Date: 14 Dū l-Ḥiḡḡa 795/21 October 1393.

Name: (Weak) Muḥammad b. Muḥammad b. ^cUmar an-Nassāḡ.

Place: Dār Ḥalīl ad-Duḡḡānī in as-Suwaita in Ḥārat al-Maḡāriba.

Heirs: None specified.

Authorization: Conducted in the presence of Muḥammad b. al-Qāḏī Tāḡ ad-Dīn, Mustaufī Bait al-Māl.

495. 19.5 × 28.5 cms.

Recto : Thirteen lines and three witnessing clauses. Two holes for string.

Date: 22 (?) Dū l-Qa^cda 795/29 (?) September 1393 (?).

Name: (Weak) Quṭlūmalik bint ^cAbd Allāh, ^catāqat Nāṣir ad-Dīn Muḥammad b. Aiduḡdī l-Ḥalabī.

Place: Ḥārat al-Maḡāriba.

Heirs: Her husband, al-Ḥāḡḡ ^cAbd Allāh b. Yaḥyā (?) l-Miṣrī, and her manumitter, Nāṣir ad-Dīn Muḥammad, absent in Aleppo.

Authorization: Al-Qāḏī Šaraf ad-Dīn aš-Šāfi^cī.

Verso : Filing notation: Quṭlūmalik *q ḡ h*.

496. 17.9 × 26.5 cms.

Recto : Twenty-two lines and two witnessing clauses. One hole for string; water stains at right and bottom; holes in text.

Date: 20 Dū l-Qa^cda 796/16 September 1394.

Name: (Weak) Sūmalik bint Muḥammad b. Aḥmad al-Ḥimṣī (?),
muṭlaqat Yūsuf b. Muḥammad b. Mūsā —.

Place: Jerusalem.

Heirs: The children of her two uncles, al-Ḥāḡḡ °Uṭmān b. °Alī, absent
in Tripoli, and Mūsā b. —, absent in Ḥimṣ.

Authorization: Conducted in the presence of al-Amīr al-Kabīr Zain
ad-Dīn Muqbil b. °Abd Allāh aš-Šihābī l-Yaḡmūrī; al-Maulā
°Alā° ad-Dīn °Alī, a companion of al-Qaḍā°ī Šams ad-Dīn, Wakīl
Bait al-Māl; and signatory *šuhūd* from the Šāfi°i Court.

503. 17 × 25.9 cms.

Recto: Twelve lines, a squiggle in right margin, and three witnessing
clauses. Two holes for string.

Date: 4 Dū l-Qa°da 795/11 September 1393.

Name: Rāšid b. Hārūn b. Sam°ān an-Našrānī š-Šaubakī.

Place: Dair al-°Āmūd.

Heirs: His wife, Maryam bint Furaiḥ (?) b. Šibl an-Našrānīya š-Šaubā-
kīya; his daughters, Sitt al-Ahl and Sitt an-Našr; and his brother,
Ġānim, absent in Šaubak.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi°i.

504. 12 × 19.5 cms.

Recto: Fourteen lines, three witnessing clauses, and one line in right
margin. Two holes for string.

Date: 17 Dū l-Ḥiḡḡa 793/15 November 1391.

Name: (Dead) Maḥlūf b. Riḍwān b. °Abd al-Wāḥid al-Ḥaddād.

Place: Dār Waqf ad-Dawādārīya in Wād aṭ-Ṭawāḥīn.

Heirs: None specified, though the presence of his wife and his cousins
is mentioned.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi°i and *šuhūd* from his court.

505. Not measured: approximately 13 × 25 cms.

Recto: Sixteen lines, two witnessing clauses, and notation (*ṭalāt nusaḥ*)
in right margin.

Date: 20 Ġumādā II 796/22 April 1394.

Name: (Weak) Yūsuf b. °Abd ar-Raḥmān b. °Atīq (?) al-Baḡdādī š-
Šāni° in Jerusalem.

Place: Ḥārat al-Maḡāriba.

Heirs: His wife, Fāṭima bint Ḥāğğī Aḥmad (?), present in Jerusalem; his son, Aḥmad, absent with his divorced wife, Zarfā (?); and his father, absent.

Authorization: Conducted in the presence of al-Amīr ʿAlāʾ ad-Dīn ʿAlī on behalf of al-Qaḍāʾī Šams ad-Dīn, Wakīl Bait al-Māl, with the permission of al-Qaḍī Šaraf ad-Dīn aš-Šāfiʿī.

510. 18 × 26.5 cms.

Recto : Twenty-six lines, and two witnessing clauses in right margin. Two holes for string; water stains; holes at bottom.

Date: 27 Šauwāl 793/27 September 1391.

Name: (Ill) ʿĀʾiṣa bint ʿĪsā b. Aḥmad b. Muḥammad al-Mağribīya, zauğat Aḥmad b. Muḥammad b. ʿAbd Allāh known aš-Šauwāf, called in Damascus al-Ḥaffār.

Place: Bāb al-Muṣallā in Ḥārat al-Mağāriba.

Heirs: None specified, but her son and her mother, absent in Damascus, are mentioned.

Authorization: Conducted in the presence of Saif ad-Dīn Bābūq b. ʿAbd Allāh, Šadd Bait al-Māl, and *šuhūd* and *ʿudūl* from the court of al-Qaḍī Šaraf ad-Dīn aš-Šāfiʿī.

Verso : (Receipt) Twelve lines and two witnessing clauses.

Date: 5 Dū l-Ḥiğğa 793/3 November 1391.

Text: Aḥmad b. Muḥammad b. Maḥmūd aš-Šauwāf, zauğ of woman on *recto*; their son, Muḥammad; and Ibrāhīm b. Sulaimān b. ʿAbd Allāh aš-Šauwāf, the *wakīl* of her mother, Zainab bint ʿAbd Allāh b. ʿAbd Allāh, receive the goods designated on *recto* by dint of a *maḥḍar* registered at the Šāfiʿī Court.

511. 18.5 × 27 cms.

Recto : Twenty lines, one interlinear *siyāqa*, three witnessing clauses, and a notation (*ṭalāt nusaḥ*) in lower-right margin. Two holes for string; holes in left margin and text.

Date: 6 Ğumādā I 795/20 March 1393.

Name: (Weak) Yūsuf b. Ibrāhīm b. ʿAlī l-ʿAğamī l-Ḥaiyāt.

Place: Jerusalem.

Heirs: His uncle, Zain ad-Dīn Maḥmūd b. ʿAlī, known as Ḥawāğā, at-Tāğir as-Saffār, absent in Damascus.

Authorization: Conducted in the presence of aṣ-Ṣadr al-Aḡall Šams ad-Dīn Muḥammad b. aš-Šaiḥ al-Imām Šams ad-Dīn Muḥammad b. Ḥāmid, Wakīl Bait al-Māl; al-Amīr ʿAlāʾ ad-Dīn ʿAlī b. Nāṣir ad-Dīn Muḥammad, a companion of Šaraf ad-Dīn, Nāʾib as-Saltāna; and *ṣuhūd* from the court of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

511/1.⁶¹

Recto: Eleven lines and three witnessing clauses. One hole for string; a hole in upper-left margin.

Date: 25 Dū l-Qaʿda 795/2 October 1393.

Name: (The Christian) Sutūt bint Ašʿiyāʾ b. (?) an-Naṣrānīya.

Place: Dair al-Ḥarfūš.

Heirs: Her full brothers, Yuḥannā and Faraḡ Allāh, absent in طنبدي in Upper Egypt.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

512. 17.5 × 26.6 cms.

Recto: Nineteen lines, three witnessing clauses, and a notation (*talāt nusaḥ*) in right margin. Four holes for string.

Date: 2 Dū l-Qaʿda 793/1 October 1391.

Name: (Weak) Alfīya ibnat ʿAbd Allāh al-Ḥalabīya, ʿatīqat al-Qāḍī Šihāb ad-Dīn, Amīr ad-Daula in Aleppo, zauḡat Muṣṭafā b. Muʾmin b. ʿAbd Allāh al-Ḥalabī l-Ḥuṣrī.

Place: Dār Muḥammad b. Aḥmad b. ʿAbd al-Ḥaqq, known as al-Faqīh, near al-Masḡid al-Muʿallaq in Ḥuṭṭ Sūq al-Qamḥ.

Heirs: Her husband and Bait al-Māl.

Authorization: Conducted in the presence of Saif ad-Dīn Bābūq, Šādd Bait al-Māl, and *ṣuhūd* from the Court of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

514. 18 × 26.2 cms.

Recto: Thirteen lines and two witnessing clauses. Water stained.

Date: 3 Dū l-Ḥiḡḡa 793/1 November 1391

Name: (Dead) Sitt al-Yumn bint ʿAbd Allāh, zauḡ al-Ḥāḡḡ Aḥmad b. Zain b. ʿAbd ar-Raḥmān al-Miṣrī l-Qattān.

⁶¹ This document is written on *verso* of no. II/A/511 above.

Place: Dār Badr المتودي in Ḥārat al-Ḥirafiyīn in Jerusalem.

Heirs: Her husband (?), and her full brother, Ibrāhīm b. °Abd Allāh, absent.

Authorization: Qāḍī al-Quḍāt Šaraf ad-Dīn aš-Šāfi°ī.

515. 18 × 26.2 cms.⁶²

Recto : Eighteen lines, two witnessing clauses, and a note in lower-right margin. Two holes for string; water stained.

Date: 9 Dū l-Qa°da 795/16 September 1393.

Name: Al-Ḥāğğ °Uṭmān b. Tu°ailib al-Ġālūdī.

Place: Jerusalem.

Heirs: His wife, °Ā°iša bint Sab° b. Šālīḥ, and his children -- °Umar, Ḥamza, Ġāliya, and °Ā°iša, present with him, and Sitt al-Ahl absent in °Ağlūn.⁶³

Authorization: Qāḍī l-Quḍāt Šaraf ad-Dīn aš-Šāfi°ī.

517. 17.9 × 25.5 cms.

Recto : Eleven lines and three witnessing clauses. Two holes for string. Water stained; bottom torn.

Date: 29 al-Muḥarram 795/15 December 1392.

Name: (Weak) Muḥammad b. Ismā°il b. Mağd ad-Dīn Dabbās (?) al-Ḥalabī.

Place: Dār Waqf al-Ḥanṭanīya, the dwelling of Muḥammad aš-Šaltī d-Dimašqī, near Darağat al-Ḥarāfiš.⁶⁴

Heirs: His children, Muḥammad, Aḥmad, Fāṭima, °Abbāsa, Āmina, and Sāda (?), absent in Aleppo.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi°ī.

518. 17.8 × 27 cms.

Recto : Twenty lines and three witnessing clauses in right margin. Holes in upper-right corner and text.

Date: 20 Dū l-Qa°da 796/16 September 1394.

Name: (Weak) Šams ad-Dīn Muḥammad b. °Alī š-Šarīf al-°Ağamī l-Ḥusainī.

⁶² This is a duplicate of no. II/A/626 below.

⁶³ HÜTTEROTH: *Historical Geography*, 162.

⁶⁴ Included in MUÖİR AD-DĪN's description of Ḥuṭṭ Dāwūd: *al-Uns*, II, 52.

Place: Dār Šams ad-Dīn al-ʿAlīm.

Heirs: His wife, Ḥalīma; his mature daughter, Fāṭima, and adolescent daughter, ʿĀʾiṣa, both present; and his full brothers, ʿAlāʾ ad-Dīn ʿAlī and Ḥalīl, both absent.

Authorization: Conducted in the presence of Ġars ad-Dīn Ḥalīl b. Saif ad-Dīn Ṭaṣtamur, a companion of Šihāb ad-Dīn al-Yaġmūrī ẓ-Zāhirī, Nāʾib as-Saltāna; Šams ad-Dīn Muḥammad b. al-Qāḍī Ṭāġ ad-Dīn Ibrāhīm, Mustaufī Bait al-Māl; and *ṣuhūd* from the court of Šaraf ad-Dīn aš-Šāfiʿī.

520. 18.5 × 26.5 cm.

Recto : Ten lines and four witnessing clauses. Two holes for string.

Date: 19 Rabīʿ I 794/14 February 1392.

Name: (Weak) Muḥammad b. Aḥmad b. Muḥammad al-Quraṣī, known as an-Nimr (?).

Place: Ḥārat al-Maġāriba.

Heirs: His full brother, Aḥmad b. Aḥmad, absent in Tunis, and his wife, Āmina ibnat Muḥammad ad-Dimašqiya.

Authorization: None specified.

521. 18 × 27 cms.

Recto : Eighteen lines, two witnessing clauses and a notation (*arbaʿ nusaḥ*) in lower-right margin. One string hole; water stains.

Date: 16 Ramaḍān 796/15 June 1394.

Name: (Weak Christian) Sutaia bint Samʿān b. Buṭrus ad-Dimašqiya.

Place: Dār Abū (?) Yūsuf b. Saʿīd ad-Dimašqī —, near Zāwiyat aš-Šaiḥ Yaʿqūb in Ḥārat aš-Šahyūn.

Heirs: Her nephew, Numair b. Marzūq, absent in Damascus.

Authorization: Conducted in the presence of al-Amīr Nāṣir ad-Dīn Muḥammad b. al-Marḥūm Šihāb ad-Dīn Aḥmad aš-Šahrazūrī aš-Šihābī; ʿAlāʾ ad-Dīn ʿAlī b. Šihāb ad-Dīn Aḥmad on behalf of Šams ad-Dīn Karīm, Wakīl Bait al-Māl; Šihāb ad-Dīn Aḥmad b. ʿAlāʾ ad-Dīn ʿAlī, al-Musāwiq for Bait al-Māl; and signatory *ṣuhūd* from the Šāfiʿī Court.

522. 19 × 28 cms.

Recto : Sixteen lines and three witnessing clauses. Water stained.

Date: 30 Ramaḍān 795/9 August 1393.

Name: (Weak) Ḥalīma bint Abī Bakr b. Muḥammad al-Miṣrīya, zauġ al-Ḥāġġ Šaiḥ b. Mūsā b. Aḥmad al-Maqdisī l-ʿĀmirī.

Place: °Ulū Birkat Ḥammām.⁶⁵

Heirs: Her husband, and her cousin, Ḥalīl b. Aḥmad b. Aḥmad, absent in Egypt at Qanāṭir as-Sibā°.

Authorization: None specified.

523. 19.5 × 28.5 cms.⁶⁶

Recto : Twenty-two lines.

Date: 24 Dū l-Qa°da 795/1 October 1393.

Name: (Weak) Ḥawāḡa Muḥammad b. aš-Šaiḡ °Alī b. Muḥammad
اقيل al-°Aḡamī n-Nišābūrī.

Place: Dār Waqf al-Madrasa an-Naḥawīya, known as Dār al-Malik.

Heirs: His wife, al-Mašūna as-Sitt Faqārī bint al-Ḥawāḡa Mubārak Šāh b. Ḥawāḡa Ḥusain, present in Jerusalem; their three daughters -- Bikūšā zauḡat Muḥammad Zāda, Ḥātūn, present in Jerusalem, and Ḥātūn Šāh, absent in Damascus; and his full brother, Maḥmūd, absent in al-Ḥiḡāz.

Authorization: Al-Qāḏī Šaraf ad-Dīn aš-Šāfi°i.

Verso : Seven witnessing clauses.

524. 19 × 26.5 cms.

Recto : Sixteen lines and three witnessing clauses. Water stains; ragged left edge; holes in text.

Date: 24 Rabī° I 794/19 February 1392.

Name: (Weak) Sitt an-Nās bint Maḥmūd, šahrat Abī اعار, al-Ḡazzāwīya.

Place: Dār in Ḥuṭṭ Marzūbān.

Heirs: Her son, Ḥalīl b. al-°Alqamāwī l-°Abbārī (?), absent in Gaza.

Authorization: Al-Qāḏī Šaraf ad-Dīn aš-Šāfi°i.

525. 16.6 × 25 cms.

Recto : Twenty-two lines and three witnessing clauses. Two holes for string.

Date: 30 Šauwāl 793/30 September 1391.

Name: (Weak) Saif ad-Dīn Talaktamur b. °Abd Allāh al-Manḡakī.

⁶⁵ "Birkat Ḥammām al-Baṭrak, the Pool of the Patriarch's Bath, not far from Jaffa Gate, very generally identified with the Pool Amygdalon of Josephus and with the Biblical Pool of Hezekiah." LE STRANGE: *Palestine under the Moslems*, 201.

⁶⁶ This document and no. 559 below are duplicates.

Place: Dār Waqf in Ḥārat al-Mağāriba.

Heirs: His children by the late as-Sitt al-Maṣūna as-Saifī Maṅḡak Amīr (?), Faraḡ and Amīr °Umar, absent in Damascus, and his wife, Suwaiḥ (?) Malik bint Maḥmūd b. Ramaḍān, present with him.

Authorization: Conducted in the presence of Saif ad-Dīn Bābūq, Šādd Bait al-Māl, and signatory *šuhūd* from the Šāfi°ī and Ḥanafī courts.

526. 18 × 27.8 cms.

Recto : Thirteen lines and two witnessing clauses. Two holes for string; water stained.

Date: 27 Šauwāl 795/5 September 1393.

Name: (Weak) Nāšir ad-Dīn Muḥammad b. Šaraf ad-Dīn Mūsā b. Yūsuf ad-Dimašqī.

Place: Bait Sakan al-Ḥabbāsīn (?).

Heirs: His sisters, Muḡul, Ḥātūn, and Salmā, absent in Damascus; his mother, al-Ḥāḡḡa Malak; and Bait al-Māl.

Authorization: Conducted in the presence of Tāḡ ad-Dīn, Mustaufī Bait al-Māl, and signatory *šuhūd* from the Court of al-Qāḍī Šaraf ad-Dīn aš-Šāfi°ī.

Verso : Notation in upper-right corner.

527. 18.2 × 20.2 cms.

Recto : Eleven lines and two witnessing clauses. Water stained.

Date: 17 Dū l-Qa°da 795/24 September 1393.

Name: (Weak) Turkān bint Yāsīn b. Ibrāhīm as-Salāmīya, zauḡat Muḥammad b. Aḡmad b. Ibrāhīm al-Karakī (?) n-Nassāḡ.

Place: Ribāṭ aṭ-Ṭawāšī at Bāb Ḥiṭṭa.

Heirs: Her husband, present with her, and her nephews, Muḥammad, Aḡmad, and Yāsīn, all absent.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi°ī.

Verso : Filing notation: Turkān q ḡ.

528. 18.5 × 26.3 cms.

Recto : Nine lines and two witnessing clauses. One hole for string; water stained.

Date: 18 Ramaḍān 795/28 July 1393.

Name: (Weak) ʿUmar b. Nāṣir ad-Dīn, known as ar-Rauḥawī (?).

Place: Jerusalem.

Heirs: His children, ʿAbd Allāh and Fāṭima; his mother, Asin; and his wife, Ḥadīḡa, all absent in Cairo.

Authorization: The Šāfiʿī qāḍī.

533. 13.5 × 25.6 cms. (See no. II/A/445 above).

Recto: Seven lines and three witnessing clauses. Two holes for string; stains.

Date: 20 Šauwāl 793/20 September 1391.

Name: (Weak) Aṭunbuḡā b. ʿAbd Allāh aš-Šihābī, ʿatīq aš-Šaiḡ Fūlād.

Place: Not specified.

Heirs: His manumitter.

Authorization: Conducted in the presence of Saif ad-Dīn Bābūq, Šādd Bait al-Māl, and *šuhūd* from the Šāfiʿī Court.

536. 17 × 24.7 cms.

Recto: Nine lines, three witnessing clauses, and notation (*talāt nusaḡ*) in right margin. Two holes for string; holes in text.

Date: 11 Šafar 796/16 December 1393.

Name: Aḡmad b. Muḡammad b. ʿAbd Allāh al-Mamlūk/al-Karkī (?) al-Bašīr (?).

Place: Dar الخنفي in Jerusalem.

Heirs: Bait al-Māl.

Authorization: Conducted in the presence of aš-Šadr al-Aḡall Zain ad-Dīn b. ʿAbd al-Laṭīf on behalf of Wakīl Bait al-Māl, and signatory *šuhūd* from the Šāfiʿī Court.

537. 18.1 × 26 cms.

Recto: Twenty-three lines, one interlinear *siyāqa*, two witnessing clauses, and one line in right margin. One hole for string; hole in text.

Date: 23 Dū l-Qaʿda 796/20 March 1394.

Name: (Weak) al-Ḥāḡḡ ʿAbd Allāh b. al-Ḥāḡḡ Aḡmad b. Zain ad-Dīn at-Turkumānī.

Place: (*Al-muḡāwir*) in Ḥauš al-Marḡūm Šalāḡ ad-Dīn aṭ-Ṭūrī, near Bāb Asbāṭ.

Heirs: His children, Zain ad-Dīn and Fāṭima, called Ainā (?), absent in Damascus.

Authorization: Conducted in the presence of al-Amīr Šārim ad-Dīn Ibrāhīm b. Hilāl, Šādd Bait al-Māl; al-Qāḍī Tāğ ad-Dīn Ibrāhīm, Mustaufī Bait al-Māl; and *šuhūd* from the court of al-Qāḍī Šaraf ad-Dīn aš-Šāfi^ci.

538. 16.4 × 24.5 cms.

Recto : Nine lines and two witnessing clauses. Water stained; hole in text.

Date: 21 Dū l-Qa^cda 793/20 October 1391.

Name: (Dead) Ḥusain b. Aḥmad b. Ġānim from Ḥusbān.

Place: Dār Waqf al-Biṣṭāmīya at Darağat al-Maulā.

Heirs: His children, Muḥammad and Maḥmūd, absent.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi^ci.

542. 18.4 × 26.2 cms.

Recto : Thirteen lines and two witnessing clauses. Two holes for string; water stains.

Date: 16 Dū l-Ḥiğğa 793/14 November 1391.

Name: (Weak) Altī bint Muḥammad b. Mas^cūd aš-Šāmīya.

Place: Dār al-Faqīr Šihāb ad-Dīn b. Muṭbit (?).

Heirs: Her daughter, Mulūk bint Ibrāhīm b. ad-Dallālī; her sister, Ḥalīma, present in Jerusalem; and her sister, Kubaiša, absent in Damascus.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi^ci.

543. 16.5 × 24.8 cms.

Recto : Twenty-four lines. One hole for string. Bottom-left corner torn away.

Date: 18 Ġumādā II 795/1 May 1393.

Name: (Weak) Aḥmad b. Ibrāhīm b. ^cAlī s-Saqqā[?].

Place: Ḥārat al-Mağāriba.

Heirs: His children, [], Ḥadiğa, and Āmina; his wife, Fāṭima; and his nephew, ^cAlī.

Authorization: Conducted in the presence of al-Qāḍī Šaraf ad-Dīn Aḥmad b. al-Marḥūm Šams ad-Dīn Muḥammad —; with the permission of al-Qāḍī Šaraf ad-Dīn aš-Šāfi^ci.

Verso : Three lines continued from *recto* and three witnessing clauses.

545. 18.1 × 26.5 cms.

Recto : Thirteen lines, two witnessing clauses, and a notation (*talāt nusaḥ*) in right margin. Two holes for string; water stains.

Date: 13 Ramaḍān 795/23 July 1393.

Name: Weak, unidentified Egyptian woman, unable to speak.

Place: Ḥārat al-Maġāriba in a *dār* known as ʿAbd Allāh al- —.

Heirs: Three children in Cairo -- ʿUmar, ʿAlī, and Aḥmad.

Authorization: Conducted in the presence of Nāṣir ad-Dīn Muḥammad b. Muḥammad on behalf of Šams ad-Dīn Muḥammad b. al-Marḥūm Šihāb ad-Dīn Aḥmad b. Karīm, Wakīl Bait al-Māl; and signatory *šuhūd* and *ʿudūl* from the Šāfiʿī Court.

547. 18 × 27 cms.

Recto : Fourteen lines and three witnessing clauses. Two holes for string; holes in text; lower-left corner torn off.

Date: 3 al-Muḥarram 796/8 November 1393.

Name: (Dead) Muḥammad al-Maġribī s-Saqqāʾ.

Place: Rabʿ Tankiz.

Heirs: None known.

Authorization: Conducted in the presence of Šams ad-Dīn, Wakīl Bait al-Māl, and signatory *šuhūd* from the Šāfiʿī Court.

548. 18.2 × 14.8 cms.

Recto : Five lines and three witnessing clauses. Two holes for string.

Date: 16 Dū l-Ḥiġġa 795/23 October 1393.

Name: (Dead) ʿAbd ar-Raḥmān Šāliḥ b. ʿAbd aṣ-Šādiq.

Place: Jerusalem.

Heirs: His two sisters, Maimūna and Zahra (?), and his nephew, Ibrāhīm, absent. His wife, Ḥadiġa bint Ibrāhīm, is mentioned but not specified as an heir.

Authorization: None specified.

549. 17.9 × 26.3 cms.

Recto : Fourteen lines, three witnessing clauses, and a notation (*talāt nusaḥ*) in right margin. Two holes for string; water stains.

Date: 7 Dū l-Ḥiġġa 795/14 October 1393.

Name: (Weak) Ibrāhīm b. Abī Bakr b. Muḥammad, known as Qufūr.

Place: Dār of the heirs of al-Ḥāḡḡ al-Makārim in Ḥārat al-Marādiwa.
 Heirs: His son, Muḥammad al-Maḡāribī (?), absent in Gaza with his mother.

Authorization: Conducted in the presence of al-Qāḍī Šihāb ad-Dīn Aḥmad al-Imām and signatory *šuhūd* with the permission of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

Verso: Filing notation: Qufūr al-Ḥiḡḡa ḡāʿib wālidatuhu.

550. 19.5 × 28.5 cms.

Recto: Fourteen lines and three witnessing clauses. One hole for string; water stains and ink smudges; holes along folds.

Date: 2 Ġumādā II 796/4 April 1394.

Name: (Weak Christian) Yūsuf b. Saʿīd b. Ġirḡis al-Bannāʿ.

Place: Dār Waqf in Ḥārat Šahyūn.

Heirs: His wife, Sutaita bint Samʿān an-Našrāniya, and his cousins, Salmān and Sālim, both absent in Ḥisn ʿAkkār.

Authorization: Conducted in the presence of Šihāb ad-Dīn [] b. Aḥmad al-Ġānimī, Nāʿib Wakīl Bait al-Māl, with the permission of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

552. 18.5 × 26.5 cms.

Recto: Fourteen lines; two lines, a notation, and three witnessing clauses in right margin. Water stains.

Date: 8 Dū l-Ḥiḡḡa 793/6 November 1391.

Name: (Weak) Fāṭima bint Muḥammad b. ʿAlī š-Šāmīya, zauḡat Aḥmad b. Abī Bakr known as al-Qurašī.

Place: Dār Waqf al-Marḥūm aš-Šaiḡ Šams ad-Dīn Ḥāmid.

Heirs: Her sons, Ibrāhīm and ʿAlī; her father, Maḥmūd; and her husband.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

553. 13 × 23.2 cms.

Recto: Thirteen lines and three witnessing clauses. One hole for string.

Date: 8 Dū l-Ḥiḡḡa 796/4 October 1394.

Name: (Weak) Ḥātūn bint ʿAmmād al-Halwān (?) ad-Dimašqīya.

Place: Dār al-Mutauwiʿ in Ḥārat al-Maḡāriba.

Heirs: Her son, ʿAlī, present with her, and her husband, Dāwūd al-Baqqāl, absent in Damascus.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

554. 26.8 × 18 cms.

Recto : Nine lines, two lines of interlinear *siyāqa*, and five witnessing clauses. Water stains; holes at top and in text.

Date: 9 Dū l-Ḥiğğa 793/7 November 1391.

Name: (Weak) Ya^cqūb b. Šamwīl al-Yahūdī l-Amittaī.

Place: Dār Ibrāhīm al-Amittaī l-Yahūdī.

Heirs: His wife اوكى bint Sulaimān b. يوعس, and his brother, Sam^cūn, absent.

Authorization: Conducted in the presence of Ibrāhīm al-Amittaī and Zakī l-Yahūdī r-Ra^ʿīs, with the permission of al-Qāḍī Šaraf ad-Dīn aš-Šāfi^cī.

555. 19 × 28 cms.

Recto : Twelve lines and four witnessing clauses.

Date: 1 Dū l-Ḥiğğa 795/8 October 1393.

Name: (Dead) al-Ḥāğğa Alfīya bint ^cAbd Allāh, ^catāqat ^cAlī b. ^cAlī b. Ḥasan ad-Dallāl at Sūq ar-Raqīq in Aleppo, zağat al-Ḥāğğ ^cAlī b. Muḥammad b. Maḥmūd al-Ḥalabī.

Place: Ḥān al- — at Bāb Ḥiṭṭa.

Heirs: Her husband, and the nephew of her manumitter, Ġamāl ad-Dīn Yūsuf, absent in Aleppo.

Authorization: Conducted in the presence of al-Qāḍī Šihāb ad-Dīn Aḥmad al-Miṣrī on behalf of the Nā^ʿib as-Saltāna; al-Qāḍī Tāğ ad-Dīn al-Mustaufī on behalf of Bait al-Māl; and signatory witnesses.

Verso : Filing notation: Alfīya bil-Ḥān ġ ḥ ġ.

556. 12.2 × 26.2 cms.

Recto : Twenty lines and three witnessing clauses. Two holes for string. Left edge irregular.

Date: 2 Šafar 796/7 December 1393.

Name: (Weak) Zain ad-Dīn ^cUmar b. al-Marḥūm Kaṭīr Abī r-Riḍā^ʿ b. Zain ad-Dīn Kaṭīr al-Ḥalabī.

Place: Not specified.

Heirs: His nephew, Muḥammad b. Aḥmad b. Šadaqa b. Katīr; his cousins, Muḥammad b. ^cAbd Allāh b. Kaṭīr and Muḥammad b. Aḥmad b. Katīr, absent in Aleppo.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi^cī.

557. 16×18.3 cms.

Recto : Seventeen lines, one interlinear *siyāqa*, and three witnessing clauses. Water stained; holes.

Date: 3 Dū l-Ḥiğğā 796/29 September 1394.

Name: (Weak) al-Ḥāğğ Muḥammad b. Ḥalid b. ʿAbd Allāh al-Maʿarrī l-Ḥilaʿī.

Place: Ṭabaqat (?) waqf al-Auḥadiya at Ḥuṭṭ Bāb Ḥiṭṭa.

Heirs: His wife, Fāṭima bint Ibrāhīm b. ʿAlī n-Nābulsiya, present with him, and Bait al-Māl.

Authorization: Conducted in the presence of Zain ad-Dīn Abū Bakr b. Karīm, Šāhid Bait al-Māl; al-Ḥāğğ Miftāḥ b. ʿAbd Allāh Mihtār (?) Šihāb ad-Dīn Yağmūr, Nāʿib as-Saltāna and Nāzir al-Ḥaramain.

558. 17.9×26.4 cms.

Recto : Eighteen lines, three witnessing clauses, and a notation in lower-right margin. Water stained.

Date: 28 Šaʿbān 796/28 June 1394.

Name: (Weak) ʿUmaima bint Mūsā b. Ishāq ad-Dimašqīya.

Place: Dār known as Dār al-Ḥāğğ Ḥamīs b. Ašraf in Ḥārat al-Akrād.

Heirs: Her son, Aḥmad b. Šams ad-Dīn Muḥammad, whose father is known as Ibn Abī l-Ġait ad-Dimašqī, present with her, and her daughter Sutaṭa bint — al-Muslima, absent in Aleppo.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

559. 19.5×28.5 cms.⁶⁷

Recto : Nineteen lines, seven witnessing clauses, and one line in lower-right margin. Two holes for string; water stained.

Verso : Filing notation.

560. 11.8×28 cms.

Recto : Eighteen lines and three witnessing clauses. Two holes for string; water stains; holes in text.

Date: 3 Dū l-Qaʿda 793/2 October 1391.

Name: (Weak) Qifğaq bint al-Ġafr (?) b. ʿImād ad-Dīn al-Ḥalabīya, zauḡat Muḥammad b. Abī Bakr b. ʿAlī l-Maʿarrī.

⁶⁷ See no. II/A/523 above.

Place: Ḥārat al-Mağāriba.

Heirs: Her husband, and her sister, Hadīya, absent in Aleppo.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

562. 13 × 22 cms.

Recto : Seventeen lines and two witnessing clauses. One hole for string.

Date: 29 Šaʿbān 795/10 July 1393.

Name: Fāṭima bint ʿAbd Allāh b. ʿAbd ar-Raḥmān al-Miṣrīya, zauḡ al-Ḥāḡḡ Mūsā b. Muḥammad b. Mūsā b. ʿIrfān (?) aṭ-Ṭaḥḥān.

Place: (*Al-muḡāwira* in) Jerusalem.

Heirs: Her husband and Bait al-Māl.

Authorization: Conducted in the presence of Tāḡ ad-Dīn Ibrāhīm al-Mustaufī; ʿAlāʾ ad-Dīn ʿAlī b. Šihāb Aḥmad on behalf of Wakīl Bait al-Māl; and signatory *šuhūd* from the Šāfiʿī Court.

563. 18.4 × 26.6 cms.

Recto : Twenty-two lines and two lines in right margin. Holes in margins.

Date: 10 Dū l-Qaʿda 795/17 September 1393.

Name: (Weak) Sumalik [] b. ʿAbd Allāh [b.] ʿAlī d-Dimašqī, zauḡ aš-Šaiḥ ʿAlī b. Ḥasan [].

Place: Dār Waqf Ibn [] in Ḥārat al-Maslaḥ al-ʿAtīq.⁶⁸

Heirs: Her husband, and her son, as-Saiyid Ibrāhīm b. as-Saiyid Ishāq al-ʿAḡamī, absent.

Verso :

A) Two-line continuation and two witnessing clauses written at top.

Authorization: Al-Qaḍāʾī Ġamāl ad-Dīn, Ḥalifat al-Ḥukm aš-Šāfiʿī.

B) Filing notation in upper-right corner: Su[malik] q ḡ.

565. 12.6 × 31 cms.

Recto : Twenty-five lines, two witnessing clauses, and a squiggle in lower-right margin. Two holes for string.

Date: 1 Rabīʿ I 794/27 January 1392.

Name: (Weak) Ḥasan b. Muḥammad b. Aḥmad, known as Ibn Maʿtūq.

⁶⁸ A Ḥārrat al-Maslaḥ, “the south-western corner of the Jewish quarter,” is known from sixteenth century Ottoman documents. COHEN and LEWIS: *Population and Revenue*, 84, note 23.

Place: Dar Ibn Ma^ctūq in Wād aṭ-Ṭawāḥīn.

Heirs: His daughters, Sūmalik, Nafīsa, Ḥātūn, and Turkān, and his brother, Ġūbān, all present in Jerusalem.

Authorization: The Šāfi^ci qāḍī.

566. 18 × 27 cms.

Recto: Twenty lines and three witnessing clauses; two-line codicil and two witnessing clauses in right margin.

Date: 19 Rabī^c I 794/14 February 1392.

Name: (Weak) Aḥmad b. Ḥāmid b. ^cAlī l-Mağribī s-Sallāwī.

Place: Dār of his wife, Fāṭima bint as-Saiyid ^cAlī, in Ḥārat al-Mağāriba.

Heirs: His wife and the *fuqarā*² of Zāwiyat al-Mağāriba.

Authorization: Conducted in the presence of aš-Šaiḥ Šihāb ad-Dīn, Wakīl Bait al-Māl; aš-Šarīf —; and ^cudūl from the Šāfi^ci Court.

567. 18 × 26.7 cms.

Recto: Eleven lines, three witnessing clauses, and a squiggle in right margin. Holes in text.

Date: 22 Dū l-Qa^cda 793/21 October 1391.

Name: (Weak) Fāṭima bint al-Mağd Ismā^cil b. Muḥammad al-As^cardīya.

Place: Ribāṭ ^cAlā² ad-Dīn al-Ḥamawī.

Heirs: Her son, Muḥammad b. Salīm b. Muḥammad, absent in As^card, and her sisters, ^cĀ²iša and ^cAinā (?), absent in As^card.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi^ci.

569. 18.3 × 26.2 cms.

Recto: Ten lines and two witnessing clauses.

Date: 22 (?) Šafar 794/19 (?) January 1392 (?).

Name: (Weak) Faraḥ b. Farrāḥ b. Ġannām (?) al-Karakī.

Place: Dār Waqf al- — in Ḥārat al-Mutaṣauwifa (?).

Heirs: Bait al-Māl.

Authorization: Conducted in the presence of al-Amīr — b. Al-Amīr Mūsā b. Ḥalīl al-Ḥalabī (?), a companion of Šaraf ad-Dīn, Nā²ib as-Saltāna and Nāẓir al-Ḥaramain, and signatory *shuhūd* from the Šāfi^ci Court.

570. 18.5×26 cms.

Recto : Eighteen lines and four witnessing clauses. Two holes for string; water stained.

Date: 15 Rabī^c II 795/28 February 1393.

Name: (Frail) aš-Šaiḥ Yūsuf b. Sufyān b. ٱلڪو (?) ar-Rūmī, a Šūfī at al-Ḥānqāh aš-Šalāḥīya.

Place: Al-Ḥānqāh aš-Šalāḥīya.

Heirs: His son, Aḥmad ar-Ribā^ci, and his wife, Fāṭima bint ^cAlī.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi^ci.

571. 17.8×25.9 cms.

Recto : Eleven lines and two witnessing clauses. Two holes for string; a hole in text; blotched ink and water stains.

Date: 5 Rabī^c I 796/8 January 1394.

Name: (Weak) Hadīya bint Yūsuf b. Ḥasan.

Place: Dar ^cAlā³ ad-Dīn — in Ḥārat al- —.

Heirs: Bait al-Māl.

Authorization: ^cAlā³ ad-Dīn ^cAlī from Bait al-Māl and signatory *šuhūd* from the Šāfi^ci Court.

576. 11.5×26.3 cms.

Recto : Fourteen lines, three witnessing clauses, and a notation in lower-right margin. Hole in text.

Date: 17 Dū l-Ḥiğğa 795/24 October 1393.

Name: (Weak) Bulğān bint Adnā (?) t-Turkīya, zauğ aš-Šaiḥ ^cAbd al-Karīm.

Place: Dār Waqf in Ḥārat Aulād aš-Šaraf.

Heirs: Her husband and her son, Ša^cbān, absent in Aleppo.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi^ci.

578. 8.8×24.5 cms.

Recto : Seventeen lines and three witnessing clauses. One hole for string; hole in text.

Date: 4 al-Muḥarram 796/9 November 1393.

Name: (Weak) Fāṭima bint ^cAlī l-Hawārī.

Place: Dār aš-Šuqair in Ḥarat al-Mağāriba.

Heirs: Her son, Yaḥyā b. ʿUṭmān, and her daughter, Maryam, both absent in Mārūsa.

Authorization: ʿUḍūl from the Šāfiʿi Court.

588. 18×27.8 cms.

Recto : Nine lines and three witnessing clauses. Two holes for string.

Date: 3 Šauwāl 796/1 August 1394.

Name: (Weak) Šāliḥa bint Ismāʿīl b. صريع السلخده الكرى known as Ibn al-Salḫaḍa (?).

Place: Dār in Bāb Ḥiṭṭa known as Ḥauš (?) b. Muḥannā l-Fuqqāʿi.

Heirs: Her husband, al-Ḥāḡḡ Muḥammad, known as al-M—; her daughter, Fāṭima bint Muḥammad aš-Šuḡaira; her full brother, ʿUmar; and her paternal brother, Muḥammad.

Authorization: Conducted in the presence of al-Maḡlis al-ʿĀlī Saif ad-Dīn Qarābuḡā b. ʿAbd Allāh, Šadd Bait al-Mawārīt; Šihāb ad-Dīn Aḥmad al-Yaḡmūrī, Nāʿib as-Saltāna; al-Maulā Faḥr ad-Dīn (?) Abū Bakr on behalf of Wakīl Bait al-Māl; and signatory *šuhūd* from the Šāfiʿi Court.

592. 11.9×26 cms.

Recto : Nineteen lines and two witnessing clauses. One hole for string.

Date: 27 al-Muḥarram 795/13 December 1392.

Name: (Weak) Sūmalik bint Muḥammad b. Muḥammad ad-Dimaš-qīya.

Place: Dār al-Marḥūm Nāṣir ad-Dīn b. al-Ḥanbalī, near Sūq al-Quṭn.

Heirs: Her son, Ibrāhīm b. Ḥusain b. ʿAlī d-Dimašqī d-Dallāl wan-Naššābī (?) in Damascus, present in Jerusalem.

Authorization: Conducted in the presence of al-Amīr ʿAlāʾ ad-Dīn b. Māḡid, a companion of an-Nāṣir, Nāʿib as-Saltāna, with the permission of al-Qaḍī Šaraf ad-Dīn aš-Šāfiʿi.

594. 18×26.5 cms.

Recto : Thirteen lines and three witnessing clauses. One hole for string; water stained.

Date: 11 Dū l-Qaʿda 796/7 September 1394.

Name: (Weak) al-Ḥāḡḡa Ḥātūn bint al-Ḥāḡḡ Ibrāhīm b. Mūsā š-Šiʿ-rīya (?), known as Bisāṭ (?), zaḡ al-Ḥāḡḡ Muḥammad b. ʿAlī b. Ġazī l-Adamī š-Šiʿrī.

Place: Dār known as Dār ʿAlī b. ʿAlī b. Zābiṭ in Ḥārat al-Ḥawālida.

Heirs: Her husband, present with her, and her brothers, al-Ḥāḡḡ Muḥammad and al-Ḥāḡḡ Aḥmad al-Buḥārī, absent in الانسون .

Authorization: Conducted in the presence of Taqī d-Dīn Abī Bakr b. Karīm on behalf of Šams ad-Dīn b. Karīm, Wakīl Bait al-Māl, and signatory *šuhūd* from the Šāfiʿī Court.

624. 26.5 × 33 cms.

Recto (See no. II/A/262 above):

A) Nine lines and two witnessing clauses. One hole for string; water stains; hole in text.

Date: 6 Ramaḍān 796/5 July 1394.

Name: (Dead) Fāṭima bint aš-Šihāb Aḥmad b. Ṭāhir.

Place: Ḥārat al-Ġiyāba (?) at Bāb Ḥiṭṭa.

Heirs: Her husband, ʿAlāʾ ad-Dīn ʿAlī b. ʿAbd ar-Raḥmān al-Ḥimṣī; her sisters, Zāhira and Laṭīfa, absent in Ḥimṣ.

Authorization: Signatory ʿudūl from the Šāfiʿī Court.

B) *Šahāda* written under A: ʿAlāma; four lines, four witnessing clauses, and a *tauqīʿ* in right margin.

Date: Last decade of Ramaḍān 796/20-29 July 1394.

ʿAlāma : Al-ḥamdu lillāh ʿalā niʿamihi.

Text: Witnesses attest to knowledge of Fāṭima and her heirs.

Tauqīʿ : Li-yuṣḥad bi-tubūtihi...

Verso : *Išhād* : Nine lines and four witnessing clauses.

Date: 28 Ramaḍān 796/27 July 1394.

Text: ʿAbd Allāh b. Muḥammad b. Ḥāmid aš-Šāfiʿī, Ḥalīfat al-Ḥukm aš-Šāfiʿī, attests to the certification of the claim established on *recto*.

626. 33 × 36.75.⁶⁹

Recto : Sixteen lines and two witnessing clauses.

631. 24 × 32 cms.

Recto : Twenty-two lines, three witnessing clauses, and a squiggle in right margin. Water stains and ink blotches.

Date: 28 Šauwāl 793/28 September 1391.

⁶⁹ See no. II/A/515 above.

Name: Fāṭima bint ʿAlī b. ʿUṭmān al-Mašriqiya (?).

Place: Dār known as Dār Sab^c in Ḥārat al-Mašāriqa.

Heirs: Her father, ʿAlī, absent in ar-Ruḥā.

Authorization: Conducted in the presence of Saif ad-Dīn Bābūq and signatory *ṣuhūd* from the Jerusalem Court.

632. 27 × 28 cms.

Recto: Twenty-one lines, three witnessing clauses, and a squiggle in right margin. Hole in text.

Date: 17 (?) Dū l-Ḥiġġa 795/24 (?) October 1393 (?).

Name: (Dead) Bustān bint Balabān b. ʿAbd Allāh, zaūġat — Sālim b. al-Marḥūm — aṣ-Ṣāiġ.

Place: Jerusalem.

Heirs: Her husband; her full brother, Ṭaibuġā; and her full sister, —, zaūġat Saif ad-Dīn Bahādur at-Tarġumān, absent in Cairo.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi^ci.

634. 26.5 × 36 cms.

Recto: Eighteen lines, eight lines of interlinear *siyāqa*, three witnessing clauses, and a notation in lower right margin.

Date: 26 Šauwāl 791/11 October 1389.

Name: (Weak) aš-Šaiḥ Ḥalīl b. ʿUṭmān b. ʿAbd Allāh al-Qarāfi, a companion of Sīdī (?) š-Šaiḥ Muḥammad al-Qirimī.

Place: Not specified.

Heirs: His wife, Fāṭima bint Abī Bakr, and his cousins, Šāhīn and Ḥasan, absent in Cairo.

Authorization: The Šāfi^ci Qāḍī Taqī d-Dīn.

635. 25.5 × 35.5 cms.

Recto: Thirty-one lines and two witnessing clauses.

Date: 18 al-Muḥarram 793/26 December 1390.

Name: Al-Ḥāġġ Ḥasan al-ʿAġamī.

Place: A *bait sakan* in a place (*makān*) known as Dār aṣ-Šāʿim in Ḥārat al-Mašāriqa.

Heirs: None specified.

Authorization: Signatory *ṣuhūd* from the Šāfi^ci Court, with the permission of Aqdā l-Quḍāt aš-Šāfi^ci Taqī d-Dīn (?).

Verso: Filing notation.

638. 24.5 × 33.5 cms.

Recto : Twenty lines and three witnessing clauses. Water stains.

Date: 29 Dū l-Qa^cda 793/28 October 1391.

Name: (Weak) Fāṭima bint Šams ad-Dīn Muḥammad al-Faḥrī l-Ismā-
‘ilī l-Ḥalabiya, zauḡ Aḥmad b. Muḥammad ad-Dallāl.

Place: Dār Šihāb ad-Dīn Aḥmad b. — in Ḥārat Banī Sa^cd.⁷⁰

Heirs: Her husband; her sons, Nāšir ad-Dīn Muḥammad and ‘Umar,
by Šihāb ad-Dīn Aḥmad; and her daughter, Ḥadiḡa, present
with her.

Authorization: The Šāfi‘ī Qāḍī.

656. 26.5 × 35.75 cms.

Recto : Twenty lines and two witnessing clauses. Holes and tears; bottom
edge ragged.

Date: 1 Dū l-Ḥiḡḡa 795/8 October 1393.

Name: (Weak) Yāqūta bint ‘Abd Allāh, zauḡat Ḥalīl b. Muḥammad
al-Ġibī.

Place: House owned by her husband in Ḥārat ar-Riṣa.

Heirs: Her husband, Ḥalīl, present with her, and her daughter, Fāṭima,
zauḡat ‘Alī b. ‘Abd al-Mun‘im al-Fuqqā‘ī.

Authorization: Conducted in the presence of al-Qāḍī l-Amīr Aḥmad
on behalf of Saif ad-Dīn Bulūwā z-Zāhirī, Nā‘ib as-Saltāna and
Nāzir al-Ḥaramain; Tāḡ ad-Dīn Ibrāhīm, Mustaufī Bait al-Māl;
and signatory *shuhūd* from the Šāfi‘ī Court.

657. 28.5 × 38.25 cms.

Recto : Nineteen lines, three witnessing clauses, and a squiggle in right
margin. Water stained.

Date: 21 Dū l-Qa^cda 795/28 September 1393.

Name: (Weak) Bulḡān bint Šārim ad-Dīn Ibrāhīm b. ‘Abd Allāh at-
Tašlāqī, zauḡ ‘Alā’ ad-Dīn Tuḡā b. ‘Abd Allāh al-Ḥalabī.

Place: Ḥārat al-Maḡāriba.

Heirs: Her husband, present with her; her daughter, Fāṭima bint
Ġum‘a; and her cousin, Ḥusain b. Ġa‘far, absent in Aleppo.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi‘ī.

⁷⁰ Mentioned by MUĞİR AD-DĪN: *al-Uns*, II, 54, among the quarters in the
vicinity of Ḥuṭṭ Wādī ṭ-Tawāhīn.

663. 12.7×31.4 cms.

Recto : Twenty-two lines and three witnessing clauses. Water stained; holes in right margin.

Date: 21 Dū l-Qa^cda 796/17 September 1394.

Name: (Weak) Ḥadiġa bint Abī Bakr b. — ad-Dimašqīya.

Place: Dār Waqf ^cAlā^o ad-Dīn an-Nuṣair in the *sakan* of Muḥammad b. Aḥmad b. Muḥammad aš-Šāmī n-Naššāg.

Heirs: Bait al-Māl.

Authorization: Conducted in the presence of al-Amīr al-Aġall Zain ad-Dīn ^cAbd ar-Raḥmān on behalf of Šihāb ad-Dīn al-Yaġmūrī ṣ-Zāhirī, Nā^oib as-Saltana and Nāṣir al-Ḥaramain; ^cAlā^o ad-Dīn ^cAlī b. Šihāb ad-Dīn Aḥmad on behalf of Šihāb ad-Dīn b. Karīm aṣ-Zāhirī, Wakīl Bait al-Māl; and signatory ^cudūl from the Šāfi^ci Court.

669. 9.6×24.5 cms.

Recto : Twenty lines and four witnessing clauses. Water stained; ragged edges.

Date: 24 Šauwāl 793/24 September 1391.

Name: (Weak) Ḥadiġa bint ^cAlī b. Muḥammad ad-Dimašqīya, zauġ Ya^cqūb b. Yūsuf al-Maġribī l-Ḥuzā^ci ṣ-Šā^oig.

Place: Ḥārat al-Maġāriba.

Heirs: Her husband, present with her, and her cousin, Muḥammad ^cAbd ar-Raḥmān b. Muḥammad, known as Ḥusain (?) al-Mihtār, absent in Damascus.

Authorization: Conducted in the presence of Muḥammad al-Ḥallā^ci, Mustaufī Bait al-Māl.

670. 9×26 cms.

Recto : Sixteen lines and three witnessing clauses. One hole for string; water stains; hole in text.

Date: 2 Ġumādā II 795/15 April 1393.

Name: (Weak) Salmā bint Muḥammad b. ^cAlī l-Miṣrīya, zauġat Qaiṣar b. Tābit al-Miṣrī.

Place: Dār Rab^c Nāṣir ad-Dīn al-Ḥanbalī.

Heirs: Her husband and her cousins, Ibrāhīm and ^cUmar, absent in Cairo.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi^ci.

674. 18 × 20.2 cms.

Recto : Eleven lines and two witnessing clauses. Two holes for string; water stains; a hole at bottom.

Date: 5 Dū l-Qa^cda 795/12 September 1393.

Name: (Weak) Ḥamīda (?) bint Maimūn al-Ġazzīya.

Place: Her *dār* in Ḥārat al-Maġāriba.

Heirs: Ṭāʿifat al-Maġāriba in Jerusalem.

Authorization: None specified.

681. 17.6 × 26.4 cms.

Recto : Twenty-five lines and three witnessing clauses. Two holes for string; water stains; hole in text.

Date: 14 Šafar 794/11 January 1392.

Name: (Dead) Abū Bakr al-Maġribī l-Ḥanafī l-Ḥaiyāt.

Place: His *dār* in Ḥārat al Maġāriba.

Heirs: None specified, though his wife, ʿĀʿiṣa bint Muḥammad b. Ibrāhīm ad-Dimašqīya, is mentioned.

Authorization: Signatory *šuhūd* from the Court of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

686. 13.1 × 13.5 cms.

Recto : Ten lines and two witnessing clauses. Two holes for string.

Date: 21 Dū l-Qa^cda 795/28 September 1393.

Name: Fāṭima bint ʿUṭmān b. Muḥammad aš-Šarafī, zauġat aš-Šaiḥ ʿAbd Allāh al-Ḥanbalī.

Place: Not specified.

Heirs: Her husband, and her son, Faḍl b. Aḥmad.

Authorization: The Šāfiʿī Qāḍī.

Verso : Filing notation in upper left corner: Fāṭima q ḥ.

687. 12 × 26.2 cms.

Recto : Sixteen lines and two witnessing clauses. Two holes for string; holes along edges.

Date: 3 al-Muḥarram 796/8 November 1393.

Name: (Weak) Quṭlūwā bint ʿAbd Allāh, ʿatāqat al-Maqarr al-ʿĀlī b. al-Amīr Ḥusain, former Nāʾib as-Saltāna of Jerusalem,⁷¹ zaūgat Ismāʿīl b. Ishāq al-Faḥḥām.

Place: Not specified.

Heirs: Not specified.

Authorization: Conducted in the presence of al-Amīr Nāṣir ad-Dīn Muḥammad on behalf of Bait al-Māl, with the permission of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

689. 17 × 24.2 cms.

Recto : Seventeen lines, two lines of interlinear *siyāqa*, and two witnessing clauses.

Date: 4 Raġab 796/5 May 1394.

Name: (Weak) Saif ad-Dīn Abū Bakr b. al-Marḥūm Šams ad-Dīn Muḥammad b. Ġamal ad-Dīn b. Ḥiḍr الفيرزي (?), one of the *aġnād al-ḥalqa*⁷² in Gaza.

Place: Ḥān Ibn al-Ḥanbalī.

Heirs: His brother aš-Šaiḥ Nāṣir ad-Dīn Muḥammad, Muftī l-Muslimīn in Gaza.

Authorization: Conducted in the presence of ʿAlāʾ ad-Dīn ʿAlī b. Šaraf ad-Dīn Aḥmad on behalf of al-Qaḍāʾī Šams ad-Dīn b. Karīm, Nāṣir al-Ḥisba and Wakīl Bait al-Māl.

690. 9 × 25.8 cms.

Recto : Seventeen lines and three witnessing clauses. One hole for string; water stained.

Date: 12 Šauwāl 795/21 August 1393.

Name: (Weak) Fāṭima bint Muḥammad b. ʿAlī š-Šafadīya.

Place: Dār Waqf ʿAlī in al-Wād,⁷³ opposite ʿImārat Ġarkas.

Heirs: Her daughter, Sutaita bint Nāṣir b. ʿAlī š-Šafadī, and Bait al-Māl.

Authorization: Conducted in the presence of Nāṣir ad-Dīn Muḥammad b. Muḥammad b. Nāṣir, Nāʾib Wakīl Bait al-Māl, and signatory *šuhūd* from the Šāfiʿī Court.

⁷¹ I have not found any reference to a viceroy of this name.

⁷² I. e. a member of the non-mamlūk corps of the army.

⁷³ I. e. Wādī ṭ-Ṭawāḥīn.

695. 18.5 × 26.5 cms.

Recto : Eight lines, two witnessing clauses, and a squiggle in right margin.

Date: 27 Šauwāl 795/5 September 1393.

Name: (Weak) Ġānim b. ʿAbd Allāh b. Muḥammad.

Place: Dār in Ḥuṭṭ Bāb as-Silsila.

Heirs: His full brothers and sisters, Muḥammad, Abū Bakr, ʿAlī, Ḥalīd, Fāṭima, and ʿĀliya, absent in Egypt, and his wife, Ġilmān (?) bint Aḥmad b. ʿUmar al-Miṣrīya, present in Jerusalem.

Authorization: None specified.

700. 13.7 × 38 cms.

Recto : Twenty-five lines and three witnessing clauses. Two holes for string; holes in bottom half.

Date: 15 al-Muḥarram 796/20 November 1393.

Name: (Weak) al-Ḥāġġ Abū Bakr b. ʿUmar b. Muḥammad al-Qaṭṭān, known as al-Maġribī.

Place: Dār aš-Šaiḥ Ḥalīfa, Šaiḥ Zāwiyat al-Maġāriba.

Heirs: His nephews, Ibrāhīm and Muḥammad, absent in Aleppo, and his wife, Fāṭima bint Ġābir b. Idrīs, present with him.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

705. 26.5 × 35 cms.

Recto : Eighteen lines and two witnessing clauses. Holes at right and bottom left.

Date: 23 Ġumādā II 796/25 April 1394.

Name: (Weak) Ibrāhīm b. Muḥammad b. ʿAbd Allāh aṭ-Ṭablāwī s-Sammān.

Place: His *dār* in Ḥārat al-Yahūd.

Heirs: His wife []; his children, Sutaïta, Maṣṣūr, Nāṣir, ʿAbd Allāh, Sulaimān, Saʿīd, and ʿAbd Allāh, present in Jerusalem; his nephews, Aḥmad, Ḥamīd, Aḥmad, ʿAlī, and Ibrāhīm, absent in Nābulus.

Authorization: Conducted in the presence of ʿAlāʾ ad-Dīn ʿAlī b. Aḥmad on behalf of al-Qaḍāʾī Šams ad-Dīn, Wakīl Bait al-Māl; al-Ḥāġġ Aḥmad al-Ḥalabī; and signatory *šuhūd*, with the permission of al-Qaḍāʾī Ḥair ad-Dīn al-Ḥanafī.

720. 19.5 × 27.8 cms.⁷⁴

Recto : Eleven lines and two witnessing clauses. One hole in text.

Date: 10 Dū l-Ḥiğġa 795/17 October 1393.

Name: (Weak) Yūsuf b. Ḥammād b. Muḥammad ar-Rūmī l-Qūnawī t-Tāġir as-Saffār.

Place: Jerusalem.

Heirs: His son, Taġrī Birdī.

Authorization: The Šāfiʿī Judge and the Ḥanafī Imām at aṣ-Ṣaḥrā š-Šarīfa.

Verso : Filing notation: Yūsuf b. Ḥammād at-Tāġir al-Ḥiğġa —.

722. 18.2 × 26.2 cms.

Recto : Eighteen lines and two witnessing clauses. Water stains; hole in text.

Date: 8 Ramaḍān 796/7 July 1394.

Name: (Weak) Marḥaba bint as-Saiyid Aḥmad b. as-Saiyid Amīn ad-Dīn ad-Dimašqīya, zaūġat Muḥammad b. Muḥammad b. Aḥmad al-Mukārī (?) d-Dimašqī.

Place: Ḥān Tankiz.

Heirs: Her husband, present with her; her two brothers, Muḥammad and Abū Bakr; and her mother, Saulā bint al-Ḥāġġ ʿAlī, absent in Damascus.

Authorization: Conducted in the presence of al-Maulā Zain ad-Dīn ʿAbd ar-Raḥmān b. al- — Šārim ad-Dīn Ibrāhīm al-Ḥalīlī on behalf of Šihāb ad-Dīn Aḥmad al-Yaġmūrī, Nāʿib as-Saltāna and Nāẓir al-Ḥaramain; al-Maulā Šihāb ad-Dīn Aḥmad al-ʿAllāf al-Ḥalabī, Musāwīq Bait al-Māl; and signatory *shuhūd* from the Šāfiʿī Court.

723. 17.9 × 26.5 cms.

Recto : Seventeen lines and two witnessing clauses. One hole for string. Water stained.

Date: 18 Ramaḍān 796 (?)/17 July 1394 (?).

Name: Al-Ḥāġġ ʿAbd ar-Raḥmān b. Sufla (?) al-Miṣrī.

Place: Bait in Dār Bilāl (?), known as Madrasat Ibn Munaġġā, at Bāb an-Naṣr.

⁷⁴ See documents II/A/436 and 441 above.

Heirs: His wife Futna (?) bint Ḥāḡḡaḡ, and Bait al-Māl.

Authorization: Conducted in the presence of al-Amīr Nāṣir ad-Dīn Muḥammad al-Kislāwī š-Šihābī; al-Qaḏāʾī Tāḡ ad-Dīn, Nāṣir Bait al-Māl; al-Ḥāḡḡ Aḥmad, al-Musāwīq in Bait al-Māl; and *ṣuhūd* and *ʿudūl* from the Šāfiʿī Court.

724. 8.9 × 24 cms.

Recto :

A) Estate inventory: sixteen lines and two witnessing clauses. Hole for string; tear on left edge.

Date: 5 Šauwāl 795/14 August 1393.

Name: Suwaida bint ʿAbd Allāh, ʿatāqat aš-Šaiḥ Badr ad-Dīn Ishāq b. Ilyās, muṭlaqat Mubārak b. ʿAbd Allāh.

Place: Jerusalem.

Heirs: Her infant daughter, Ḥadiḡa, by her ex-husband, and her brother, aš-Šaiḥ Šaraf ad-Dīn Yaʿqūb.

Authorization: The Šāfiʿī Court in Jerusalem.

B) One-line *iqrār* related to the inventory, written under A, and two witnessing clauses.

Verso : Upper-right corner; four names with *siyāqa* numbers.

725. 17.7 × 24.4 cms.

Recto : Sixteen lines and two witnessing clauses. One hole for string; water stains and splotches in text.

Date: 6 Dū l-Qaʿda 793/5 October 1391.

Name: (Dead) Zainab bint Muḥammad b. Muḥammad ad-Dimašqīya, zauḡat Ḥasan (?) b. ʿAlī b. Ibrāhīm ad-Dimašqī n-Nassāḡ.

Place: Dār Mūsā l-Iskāfī l-Maḡribī, known as Ḍanab al-Masāʿi, in Ḥārat al-Maḡāriba.

Heirs: Her husband; her cousin, Taqī d-Dīn Muḥammad b. aš-Šaiḥ Yūsuf al-Muḥaddiṭ, living at that time in her husband's house in Damascus.

Authorization: None specified.

726. 9.8 × 27.8 cms.

Recto : Sixteen lines and two witnessing clauses. One hole for string; water stained.

Date: 24 Šaʿbān 795/5 July 1393.

Name: (Dead) ʿAbd Allāh.

Place: Jerusalem.

Heirs: Not specified.

Authorization: Conducted in the presence of al-Amīr Šaraf ad-Dīn al-Mutawallī; aš-Šaiḥ Tāğ ad-Dīn al— on behalf of Bait al-Māl; and signatory *šuhūd* from the Court of Šaraf ad-Dīn aš-Šāfiʿī.

727. 9 × 26.2 cms.

Recto: Twenty-three lines and two witnessing clauses. One hole for string; water stained; holes in text.

Date: 9 Dū l-Ḥiğga 796/5 October 1394.

Name: (Weak) woman, name omitted.

Place: Dār Nāṣir ad-Dīn Muḥammad al-Ḥalabī, near Sūq al-Quṭn.

Heirs: Her brother, Abū Bakr b. Šihāb ad-Dīn, and three sisters, Sutait, Amīna, and Āsiya, resident in Damascus.

Authorization: Conducted in the presence of Šārim ad-Dīn Ibrāhīm, Šādd Bait al-Māl, and signatory *šuhūd* from the Court of al-Qādī Ġamāl ad-Dīn ʿAbd Allāh b. Ḥāmid (?), Ḥalīfat al-Ḥukm aš-Šāfiʿī.

729. 8.8 × 26.6 cms.

Recto: Twelve lines and three witnessing clauses. One hole in text.

Date: 10 Ramaḍān 795/20 July 1393.

Name: (Weak) al-Ḥāğğ Muḥammad b. Abī Bakr b. Yūnus from بر سار

Place: Dār Waqf Ibn Qābil in Ḥārat al-Ḥayādira.

Heirs: His sons, Abū Bakr and ʿAlī, absent in Badrān (?), and his wife ʿUbaid/ʿAbīd bint Masʿūd, present in Jerusalem.

Authorization: Signatory ʿudūl from the Šāfiʿī Court.

731. 9.2 × 26.2 cms.

Recto: Twenty-four lines and two witnessing clauses. One hole for string; hole in text; upper-right corner torn.

Date: 6 Rabīʿ I 794/1 February 1392.

Name: (Weak) Mūsā b. Muḥammad b. Mūsā l-Kurdī l-Ḥaiyāt.

Place: Ribāt in Ḥuṭṭ Bāb Ḥiṭṭa.

Heirs: His daughter, Fāṭima, zauğ Šihāb ad-Dīn اليوى, and beneficiaries of Waqf al-Ḥanqāh aš-Šalāḥiyya.

Authorization: Al-Qādī Šaraf ad-Dīn aš-Šāfiʿī.

732. 8.6 × 24.5 cms.

Recto : Seventeen lines, one interlinear *siyāqa*, and three witnessing clauses. One hole in text.

Date: 12 Dū l-Ḥiğğa 793/10 November 1391.

Name: (Weak) Šāliḥa bint Muḥammad b. °Alī l-°Antābīya.

Place: (*Al-muğāwira* in Jerusalem in) Dār Ġars ad-Dīn Ḥalīl at-Tarğumān.

Heirs: Her daughters, Fāṭima zauğat Ḥalīl at-Tarğumān, and Āsiya, zauğat Tāğ, Kātib Bait al-Māl.

Authorization: Conducted in the presence of Saif ad-Dīn Bābūq, Šādd Bait al-Māl, and signatory *šuhūd* from the Court of al-Qāḍī Šaraf ad-Dīn aš-Šāfi°i.

733. 16.5 × 24.6 cms.

Recto : Twelve lines and four witnessing clauses.

Date: 28 Dū l-Qa°da 795/5 October 1393.

Name: (Dead) Aḥmad al-Qaššāšī.

Place: His *dār* and shop in Jerusalem.

Heirs: His wife, al-Ḥurma Ṭā°āt, present with him; three full brothers; and a son in Ṭarābulus.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi°i.

Verso : Filing notation at right: Aḥmad al-Qaššāšī q ḥ ġ.

735. 9 × 26.5 cms.

Recto : Twenty-two lines and two witnessing clauses. One hole for string.

Date: 16 Dū l-Qa°da 793/14 October 1391.

Name: (Dead) Fāṭima bint °Alī d-Dimašqīya.

Place: Dār known as Sakan °Abd ar-Raḥmān b. al-Mailī in Ḥārat al-Mağāriba.

Heirs: None specified.

Authorization: Conducted in the presence of Saif ad-Dīn Bābūq, Šādd Bait al-Māl; al-Ḥāğğ °Alī b. Sālim b. Muḥammad al-Mağribī l-Adamī —; and signatory *šuhūd* from the Court of al-Qāḍī Šaraf ad-Dīn aš-Šāfi°i.

736. 11.5×26.3 cms.

Recto : Twenty-one lines and two witnessing clauses. Water stained.

Date: 1 Ša^cbān 796/1 June 1394.

Name: (Weak) Fāṭima bint ^cUbaid at-Turkīya, zauḡ Ḥasan al-Ġarrās, absent from Jerusalem.

Place: Ḥārat Šahyūn.

Heirs: Her husband; her daughter, Zahra, absent; the children of her brother, Ḥalīl: Muḥammad, Fāṭima, and Ḥalīma, present; ^cAbd ar-Raḥmān, Baraka, and Muḥammad, absent.

Authorization: Conducted in the presence of ^cAlā³ ad-Dīn ^cAlī on behalf of al-Qāḍī Šams ad-Dīn, Wakīl Bait al-Māl, with the permission of al-Qāḍī Šaraf ad-Dīn aš-Šāfi^ci.

737. 16×24 cms.

Recto : Twelve lines and three witnessing clauses. One hole for string.

Date: 23 Šauwāl 793/23 September 1391.

Name: (Dead) Asūn bint Aḥmad al-Kurdīya (?).

Place: Ḥān al-^cUnnāba Waqf al-Madrasa aš-Šalāḥīya.

Heirs: Her daughter, Ḥadiġa bint ^cAbd al-Wahhāb al-^cAšāriya, present with her, and her son, Aḥmad b. Aḥmad, absent in Cairo. Not specified as an heir but mentioned is her sister, Malika bint Aḥmad b. Šihāb ad-Dīn Nāšir al-Kurdīya.

Authorization: Conducted in the presence of Saif ad-Dīn Bābūq, Šādd Bait al-Māl, and signatory *šuhūd* from the Šāfi^ci Court.

738. 17.5×21.1 cms.

Recto : Eleven lines and two witnessing clauses. One hole for string; water stained.

Date: 8 (?) Dū l-Ḥiġġa 796/4 (?) October 1394 (?).

Name: Dead woman, identity unknown.

Place: Ḥān al-Marḥūm as-Saifī.

Heirs: Not specified.

Authorization: Conducted in the presence of Šams ad-Dīn Ibrāhīm, Nāzir al-Ḥisba and Wakīl Bait al-Māl; Zaid b. Ibrāhīm as-Saifī, Šādd al-Mawārīt; and signatory ^cudūl from the Ḥanafī Court.

739. 18.1 × 25.8 cms.

Recto : Twelve lines, three witnessing clauses, and a squiggle in right margin. One hole for string.

Date: 4 Šafar 794/1 January 1392.

Name: (Dead) ʿĀʿiṣa [bint] ʿĪsā b. al-Mardāwī.

Place: Dār ʿAbd Allāh Ḥalīl al-Mardāwī.

Heirs: Her children, Fāṭima, resident in Jerusalem; Muḥammad, absent; and Ḥadiġa, absent in Šafad (?).

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

740. 8.7 × 24.5 cms.

Recto : Twenty-nine lines and two witnessing clauses. Two holes for string; water stained; tear in right edge.

Date: 26 Šauwāl 793/26 September 1391.

Name: (Dead) Ḥalīma bint ʿUmar b. Abī Bakr ad-Dimašqīya.

Place: Dār Aulād b. ʿUqba (?) in Ḥārat al-ʿAlāwina (?).

Heirs: Her husband, Muḥammad b. Aḥmad al-Ḥalabī l-Farrāʾ, absent from Jerusalem, the requirements of her *ṣadāq*, and Bait al-Māl.

Authorization: Conducted in the presence of Saif ad-Dīn Bābūq, Šādd Bait al-Māl, and *ṣuhūd* from the Šāfiʿī Court.

741. 12 × 19.3 cms.

Recto : Twenty lines, and two witnessing clauses in right margin.

Date: 15 Dū l-Ḥiġġa 793/13 November 1391.

Name: Aš-Šaiḥ ʿAbd Allāh b. ʿĪsā الهرسي l-Maġribī.

Place: Ḥānūt al-Ḥāġġ Aḥmad al-Marākuṣī.

Heirs: Gamāʿat al-Muslimīn mina l-Maġāriba.

Authorization: The witnesses attest that they copied a document written by aš-Šaiḥ ʿAbd Allāh.

743. 9.1 × 26.2 cms.

Recto : Twenty-three lines, two witnessing clauses, and a squiggle in right margin. Water stains.

Date: 14 Ramādān 795/24 July 1393.

Name: (Weak) Sutait bint ʿAbd ar-Raḥmān al-Miṣrīya.

Place: Dār Nafīsa bint Yaḥyā in Ḥārat al-Maġāriba.

Heirs: Her son, Nāṣir al-Ġazzī, absent in Ḥānqāh Siryāqus⁷⁵ in the districts of Cairo.

Authorization: Signatory *ṣuhūd* from the Šāfiʿī Court.

744. 12.6 × 10.4 cms.

Recto : Eight lines and two witnessing clauses. One hole for string. Water stained.

Date: 9 Ramaḍān 795/19 July 1393.

Name: Alṭūn bint ʿAbd Allāh, zaūġat ʿUṭmān b. Dāwūd at-Turkumānī.

Place: Dār Zāwiyat ʿAbd ar-Raḥmān at Bāb al-ʿAmūd.

Heirs: Her husband and Bait al-Māl.

Authorization: Saif ad-Dīn Abū Bakr b. Iṣḥāq b. Karīm on behalf of Wakīl Bait al-Māl, and Nāṣir ad-Dīn Muḥammad b. Tāġ ad-Dīn, Mustaufī Bait al-Māl.

745. 12.7 × 12.5 cms.

Recto : Seven lines and three witnessing clauses. Two holes for string.

Date: 10 Dū l-Qaʿda 793/9 October 1391.

Name: Sutaita bint al-Ḥāġġ Šaraf b. ʿAbd Allāh, zaūġat Aḥmad b. Yūsuf al-Baʿlabakki.

Place: Ḥārat al-Mašāriqa in Dār Waqf ʿAlāʾ ad-Dīn (?) Waqf aṭ-Ṭawašī for a ribāṭ at Bāb al-Asbāṭ.

Heirs: Her children, Ibrāhīm and Muḥammad, absent.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

746. 18.2 × 18 cms.

Recto : Ten lines and two witnessing clauses. Two holes for string. Stain at bottom.

Date: 7 Dū l-Qaʿda 795/14 September 1393.

Name: (Weak) al-Ḥāġġa Ḥalīma bint Tāġ ad-Dīn ʿAbd Allāh b. Saʿd ad-Dīn al-Qurašī l-Iskandarīya.

Place: Dār al-Ḥāġġ Masʿūd in Ḥārat al-Maġāriba.

Heirs: Her brother, Šihāb ad-Dīn Aḥmad, and her sister, Fāṭima, absent in Alexandria.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

⁷⁵ The famous *ḥānqāh* built by the Mamlūk sultan al-Malik an-Nāṣir Muḥammad b. Qalāwūn in 723/1323. TAQĪ D-DĪN AL-MAQRĪZĪ: *al-Mawāʿiẓ wal-Iʿtibār bi-Dīkr al-Ḥiṣṭ wal-Āṭār*. Offset ed. Beirut n. d. II, 422-23.

747. 16.8 × 24.2 cms.

Recto : Twelve lines, three witnessing clauses, and a notation (*talāt nusah*) in lower-right corner. One hole for string; holes in top margin.

Date: 29 Dū l-Ḥiġġa 796/25 October 1394.

Name: (Weak) Fāṭima bint Maṣṣūr b. Ismāʿīl al-Ḥamawīya.

Place: Rabʿ at-Ṭawāšī Luʿluʿ Ġāzī at Ḥuṭṭ Dāwūd.

Heirs: Her son, Muḥammad b. Muḥammad, and her husband, Muḥammad.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

748. 16.2 × 24 cms.

Recto : Sixteen lines and four witnessing clauses. Two holes for string.

Date: 10 Dū l-Ḥiġġa 793/8 November 1391.

Name: A dead unidentified person.

Place: Zāwiyat Šaiḥ aš-Šuyūḥ.

Heirs: None specified.

Authorization: Conducted in the presence of Saif ad-Dīn Bābūq, Šādd Bait al-Māl, and signatory *šuhūd* from the Šāfiʿī Court.

Verso : Three quarters of the space is covered with tally marks.

749. 12 × 26 cms.

Recto : Thirteen lines and two witnessing clauses. Water stained.

Date: 19 Šaʿbān 796/19 June 1394.

Name: Muḥammad b. Rasūl b. ʿAbd Allāh ar-Ramlī l- —.

Place: Ḥuṭṭ Sūq al-Quṭn.

Heirs: Bait al-Māl.

Authorization: Conducted in the presence of ʿAlāʾ ad-Dīn ʿAlī b. Šihāb ad-Dīn Aḥmad on behalf of Nāẓir Bait al-Māl, with the permission of Qāḍī l-Quḍāt Šaraf ad-Dīn aš-Šāfiʿī.

750. 18.3 × 19.5 cms.

Recto : Fourteen lines and two witnessing clauses. Two holes for string.

Date: 3 Dū l-Ḥiġġa 795/10 October 1393.

Name: (Weak) Zainab bint Ibrāhīm b. Yūsuf al-Ḥalīliya, zauġ aš-Šaiḥ Šams ad-Dīn b. Muḥammad b. Sālim.

Place: Jerusalem.

Heirs: Her husband and her children by him, Fāṭima, Ḥalīma, and Ḥadīḡa; her son by another husband, ʿAbd ar-Raḥmān b. aš-Šaiḥ Šams ad-Dīn Muḥammad al-Karakī; and her brother and sister, Ibrāhīm and Maryam, absent.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

Verso: Filing notation: Zainab al-Ḥiḡḡa *ḥādirin*.

751. 18 × 26.5 cms.

Recto: Twelve lines and two witnessing clauses. Water stained at bottom; holes at top and in text.

Date: 20 Šaʿbān 796/20 June 1394.

Name: (Weak) Šāliḡa bint [] an-Nābulsiya, zauḡat al-Ḥāḡḡ Muḥammad b. Yaḡyā b. Uṭmān al-Qaṭṭān an-Nābulsi.

Place: Dār — in Ḥārat al-[Maḡā]riba.

Heirs: Her husband, present, and her brother, Muḥammad, absent in Nābulus.

Authorization: Signatory *šuhūd* from the Šāfiʿī Court.

752. 8.3 × 26.8 cms.

Recto: Twenty-three lines and two witnessing clauses. One hole for string; water stained; hole at left.

Date: 2 Ramaḍān 795/12 July 1393.

Name: (Weak) ʿAlī b. Maṣṣūr b. Dāwūd al-Ḥammāl al-Bābā (?).

Place: Dār — in Ḥārat al-Maḡāriba.

Heirs: His wife, Fāṭima bint Yūsuf b. ʿUmar ad-Dimašqiya, present with him; his daughter, Fāṭima, zauḡat ʿAbd Allāh, absent in Egypt; and Bait al-Māl.

Authorization: Conducted in the presence of ʿAlāʾ ad-Dīn ʿAlī on behalf of Šams ad-Dīn, Wakīl Bait al-Māl; and signatory *šuhūd* from the Court of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

753. 9.2 × 27 cms.

Recto: Sixteen lines and three witnessing clauses. Two holes for string; water stains.

Date: 22 Rabīʿ I 796/25 January 1394.

Name: (Weak) Ḥātūn bint Ḥusām b. Aḡmad aṭ-Ṭarābulsiya.

Place: Her residence in Dār al-ʿAḡāʾiz Umm Nafīsa in Ḥārat al-Maḡāriba.

Heirs: Her cousins, Muḥammad b. ʿUmar, ʿAlī b. al-ʿAlam, and aṣ-Šārim Ibrāhīm b. Ḥasan, absent in Tripoli.

Authorization: Signatory ʿudūl from the Šāfiʿī Court.

754. 18.5 × 26.5 cms.

Recto: Twelve lines and two witnessing clauses. Two holes for string; water stains.

Date: 22 (?) Dū l-Ḥiġġa 795/29 (?) October 1393.

Name: Mubāraka bint ʿAbd Allāh, ʿatāqat al-Ḥāġġ Ibrāhīm al-ʿĀbidī.

Place: Dār ʿAbd Allāh b. ʿUṭmān al-ʿĀbidī.

Heirs: Her daughter, Bustān bint Saʿd, and the children of her manumitter, Muḥammad and ʿUṭmān, present in Jerusalem.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

755. 9 × 26.7 cms.

Recto: Sixteen lines, three witnessing clauses, and a squiggle at lower-right margin. One hole for string; hole at lower-right margin.

Date: 17 Rabīʿ II 795/2 March 1393.

Name: (Weak) Muḥliṣa bint Šāliḥ b. ʿUmar al-ʿAġamīya.

Place: Dār known as Dār المرقهر in Ḥārat al-Marādiwa.

Heirs: Bait al-Māl.

Authorization: Conducted in the presence of al-Qāḍī Šams ad-Dīn Muḥammad b. Ḥāmid, Wakīl Bait al-Māl; al-Qāḍī Tāġ ad-Dīn, Mustaufī Bait al-Māl; and signatory *šuhūd* from the Šāfiʿī Court.

756. 12.2 × 15 cms.

Recto: Twelve lines, three witnessing clauses, and a squiggle in right margin. Two holes for string.

Date: 21 Dū l-Qaʿda 793/20 October 1391.

Name: (Weak) Qamar bint Aḥmad b. Abī Bakr ad-Dimašqīya, zauġat Šihāb ad-Dīn Aḥmad b. Sulaimān b. Muḥammad al-Murdārī.

Place: Dār in Ḥārat al-Maġāriba.

Heirs: Her daughter, Fāṭima bint Muḥammad, absent in Murdāra, and her cousins, Ibrāhīm and ʿUmar, aulād ʿAbd aṣ-Šamad Ibrāhīm, Šaiḥ Sūq — in Damascus.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

757. 18×25.9 cms.

Recto : Thirteen lines, three witnessing clauses, and two squiggles in right margin. Two holes for string; holes in bottom margin.

Date: 16 Dū l-Qa^cda 793/15 October 1391.

Name: (Weak) Quṭlūmalik bint لى b. ^cAbd Allāh, zauḡ al-Amīr Šams ad-Dīn Qarābuḡā t-Turkī, a companion of al-Maqarr al-^cĀlī Ġanitamur,⁷⁶ Nā^ʿib as-Salṭana.

Place: Dār Waqf al-Marḥūm Badr ad-Dīn Muḥammad al-Mauṣilī in Ḥārat al-Mašāriqa.

Heirs: Her husband, and her uncle, al-Ġanāb al-^cĀlī Saif ad-Dīn لى (?), absent.

Authorization: The Šāfi^cī qāḏī.

758. 18.5×27.8 cms.

Recto : Seventeen lines and three witnessing clauses. Two holes for string; water stains.

Date: 18 Rabī^c II 795/3 March 1393.

Name: (Christian) ^cAlī b. Yūsuf b. Ġirḡis al-Kaḥḥāl in Ḥārat Šahyūn.

Place: Dār al-Ḥarfūš.

Heirs: His son, Ibrāhīm, absent in Alexandria, and his wife, Maryam bint ^cAbd as-Saiyid al-Ḥaiyāṭ.

Authorization: Conducted in the presence of Šams ad-Dīn, Wakīl Bait al-Māl; Tāḡ ad-Dīn, Mustaufī Bait al-Māl; and signatory *šuhūd* from the Court of al-Qāḏī Šaraf ad-Dīn aš-Šāfi^cī.

759. 12×26.3 cms.

Recto : Twenty-two lines, three witnessing clauses, and one line in right margin. Holes in text; water stains.

Date: 22 Dū l-Qa^cda 793/21 October 1391.

Name: (Weak) Sāra bint Aḥmad b. Sa^cūd/Mas^cūd al-Ḥimṣiya.

Place: Dār known as Ibn Umaiya in Ḥārat al-Maḡāriba.

Heirs: Her full brother, al-Ḥāḡḡ ^cAlī, absent in Aleppo in its new market, known as Ibn al-Basātīnī l-Ḥila^cī.

Authorization: None specified.

⁷⁶ Al-Amīr Ġanitamur ar-Ruknī ṣ-Zāhirī was appointed viceroy sometime in 796/1393-94 and served until Raḡab of that year / May 1394. MUḤİR AD-DĪN, *al-Uns*, II, 273.

760. 9.2 × 22 cms.

Recto : Fifteen lines and four witnessing clauses. Two holes for string.

Date: 12 Dū l-Ḥiġġa 795/19 October 1393.

Name: (Weak) ʿĀʾiṣa bint Ibrāhim b. Sulaimān al-Miṣriya.

Place: Dār ʿUbaid ar-Rauwās at Bāb Ḥiṭṭa.

Heirs: Her cousin (?) aš-Šaiḥ Šams ad-Dīn Muḥammad b. Naġm ad-Dīn al-Aḥmadī r-Rifāʿī, absent in Cairo.

Authorization: The Šāfiʿī Qāḍī.

Verso : Filing notation: ʿĀʾiṣa l-Miṣriya al-Ḥiġġa Ġāʾib.

761. 16.3 × 14.4 cms.

Recto : Ten lines and two witnessing clauses. Two holes for string.

Date: 21 Dū l-Ḥiġġa 793/19 November 1391.

Name: (Weak) Fāṭima bint ʿUmar b. Šaraf from Minyat ʿUmar.

Place: Ribāṭ l-Ġāwili.

Heirs: The above-mentioned *ribāṭ*.

Authorization: None specified.

762. 8.8 × 22.2 cms.

Recto : Twenty-two lines and three witnessing clauses. One hole for string.

Date: 2 al-Muḥarram 798/17 October 1395.

Name: Nairūz/Fairūz bint ʿAbd Allāh, ʿatāqat al-Maqarr al-Marḥūm as-Saifī Ṭāz, zaūġat al-Ḥāġġ Yūsuf b. Yaʿqūb al-Qaṭṭān.

Place: Jerusalem.

Heirs: Her husband, al-Ḥāġġ Yūsuf, and Bait al-Māl.

Authorization: Conducted in the presence of Šihāb ad-Dīn Aḥmad al-Ḥalabī on behalf of Šaraf ad-Dīn al-Wazīrī, and *ṣuhūd* from the Šāfiʿī Court.

765. 9 × 26.9 cms.

Recto : Sixteen lines and three witnessing clauses. Two string holes; hole in text.

Date: 11 Dū l-Ḥiġġa 795 (?)/18 October 1393 (?).

Name: (Weak) Fāṭima bint ʿUmar b. Šarīf ad-Dimašqīya, zaūġat Muḥammad b. Muḥammad —.

Place: Her *dār*.

Heirs: Her husband, and her —, Aḥmad, Muḥammad, ʿAlī, and —, absent from Jerusalem.

Authorization: The Šāfiʿī Qāḍī.

Verso: Filing notation at left: Fāṭima ad-Dimašqīya al-Ḥiǧǧa ḥāḍir wa-ǧuyāb.

766. 9 × 26 cms.

Recto: Twenty lines and three witnessing clauses.

Date: 12 Dū l-Ḥiǧǧa 795/19 October 1393.

Name: (Weak) Zainab ibnat Ḥasan b. ʿAzīz ad-Dimašqīya, zauǧ Muḥammad ʿAlī b. Ġāzī (?) l-Qaṭṭān.

Place: Dār Kamāl ad-Dīn aṭ-Ṭūrī in Wād at-Ṭawāḥīn.

Heirs: Her husband, and her cousins, Ḥamza, ʿAlī, ʿĀʾiṣa, Fāṭima, and Kulṭūm, absent in Damascus.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

Verso: Three lines at top: notation of content.

767/a. 8.5 × 24 cms.

Recto: Thirteen lines, two witnessing clauses, and one line at bottom. One hole for string; water stains.

Date: 12 Rabīʿ I 795/26 January 1393.

Name: (Dead) Quṭlūbak b. ʿIzz al-Dīn at-Turkumānī.

Place: Dār al-Muqaddam aṭ-Ṭawāšī in front of Madrasat al-Maimūnīya.

Heirs: His daughter, Sutaita, present; his wife, Alṭūr (?) bint ʿAbd Allāh ar-Rūmīya, also present; and Bait al-Māl.

Authorization: Conducted in the presence of Šams ad-Dīn Muḥammad b. Ḥāmid, Wakīl Bait al-Māl; al-Amīr ʿAlāʾ ad-Dīn ʿAlī b. Muǧāhid, aš-Šādd on behalf of al-Maulā Tāǧ ad-Dīn Ibrāhīm, Mustaufī Bait al-Māl; and signatory ʿudūl from the Šāfiʿī Court.

767/b. 9 × 16.5 cms.

Recto: Eleven lines and two witnessing clauses. One hole for string.

Date: 4 Rabīʿ II 795/17 February 1393.

Name: (Dead) Unidentified woman.

Place: Dār Waqf aš-Šiḥḥa (?) aš-Šarīfa at Bāb Ḥiṭṭa.

Heirs: None specified.

Authorization: Conducted in the presence of Šams ad-Dīn Muḥammad b. Ḥāmid, Wakīl Bait al-Māl; al-Amīr ʿAlāʾ ad-Dīn ʿAlī on behalf of Šaraf ad-Dīn, Nāʾib as-Saltāna and Nāẓir al-Ḥaramain aš-Šarīfain; and signatory *šuhūd* from the Šāfiʿi Court.

771/a. 17 × 25 cms.

Recto : Eleven lines and two witnessing clauses. Two holes for string.

Date: 4 Ġumādā II 793/9 May 1391.

Name: (Weak) Fāṭima bint ʿUmar b. Ibrāhīm ad-Dimašqīya.

Place: Dār Ibn al-Mailī in Ḥārat al-Mağāriba.

Heirs: Bait al-Māl.

Authorization: Al-Qaḍāʾī Saʿd ad-Dīn, Nāẓir Bait al-Māl.

771/b. 18.5 × 27 cms.

Recto : Twenty lines and two witnessing clauses. Two holes for string.

Date: 12 Dū l-Ḥiġġa 793/10 November 1391.

Name: Fāṭima bint Quṭlubak ar-Rūmīya.

Place: Zāwiyat al-Marḥūm Quṭlīšā in Ḥārat al-Mašāriqa.

Heirs: Bait al-Māl.

Authorization: Conducted in the presence of Saif ad-Dīn Bābūq, Šādd Bait al-Māl, and ʿudūl from the Court of al-Qaḍī Šaraf ad-Dīn aš-Šāfiʿi.

771/t. 12 × 27.5 cms

Recto : Twenty-one lines and two witnessing clauses. One hole for string; a tear in left edge.

Date: 16 Dū l-Qaʿda 793/15 October 1391.

Name: (Weak) Daulāt bint ʿAbd Allāh, zaūġat al-Ḥāġġ ʿAbd al-Karīm b. ʿAbd ar-Raḥmān.

Place: Dār Waqf Uġul Ḥātūn.

Heirs: None specified.

Authorization: Conducted in the presence of Saif ad-Dīn Bābūq, Šādd Wakīl Bait al-Māl, with the permission of al-Qaḍī Šaraf ad-Dīn aš-Šāfiʿi.

776/a. 19.5 × 21.5 cms.

Recto : Nine lines and two witnessing clauses. Two holes for string; water stain in center.

Date: 17 al-Muḥarram 794/15 December 1391.

Name: (Dead) Yūsuf b. °Alī b. °Umar an-Nassāğ.

Place: Dār known as Dār لایة in Ḥārat al-Bāšqirdīya.

Heirs: None specified.

Authorization: Conducted in the presence of al Amīr al-Kabīr Nāṣir ad-Dīn Muḥammad, a companion of al-Maḡarr al-°Alī Šaraf ad-Dīn Mūsā, Nā°ib as-Salṭana and Nāẓir al-Ḥaramain, and Šādd Bait al-Māl; aṣ-Šadr Šams ad-Dīn Aḥmad, one of the chief *mudarrisīn* in al-Masğid al-Aqṣā; and °udūl from the court of al-Qāḍī Šaraf ad-Dīn aš-Šāfi°i.

776/b. 17.7 × 26.4 cms.

Recto : Eleven lines and two witnessing clauses. Two holes for string.

Date: 9 Rabī° I 794/4 February 1392.

Name: A dead man.

Place: Dār aš-Šaiḥ Muḥammad al-°Alā°i.

Heirs: None specified.

Authorization: None specified.

776/t. 18.5 × 25 cms.

Recto : Twelve lines and two witnessing clauses. Two holes for string.

Date: 5 Šafar 794/2 January 1392.

Name: (Weak) Ḥağğīya bint Ḥusain b. Muḥammad al-Mašriqiya.

Place: Dār Šams ad-Dīn aš-Šā°im in Jerusalem.

Heirs: Bait al-Māl.

Authorization: Conducted in the presence of °Abd al-Karīm b. °Abd al-Wahhāb on behalf of Šādd Bait al-Māl, and *šuhūd* from the Šāfi°i Court.

845. 9 × 27 cms.

Recto : Twenty-one lines and two witnessing clauses. Two holes for string.

Date: 1 (?) Dū l-Ḥiğğa 795/8 (?) October 1393.

Name: (Weak) Quṭlūwā bint °Abd Allāh.

Place: Ribāṭ al-Malik.

Heirs: Bait al-Māl.

Authorization: Conducted in the presence of al-Qaḍā°i Šihāb ad-Dīn on behalf of Saif ad-Dīn Bulūwā, Nā°ib as-Salṭana and Nāẓir al-Ḥaramain; Tāğ ad-Dīn Ibrāhīm, Mustaufī Bait al-Māl; and *šuhūd* from the Šāfi°i Court.

Verso : Quṭlūwa ḥ m.

**B. Waqafa man yaḍaʿu ḥattahu aḥirahu min al-ʿudūl/
aš-šuhūd...**

“Those witnesses who put their signature at the end [of the document] viewed...” opens thirty-seven inventories. One other feature usually distinguishes these from the *ḥaṣala l-wuqūf* documents, namely the placing of the name of the authorizing judge immediately following the opening clause rather than at the end of the document. Otherwise the two types of documents present the same data in the same order.

138. 14 × 19 cms.

Recto : Eighteen lines and three witnessing clauses. Ink smudges.

Date: 10 Dū l-Qaʿda 796/6 October 1394.

Name: (Weak) Rūmīya bint Muḥammad b. Ḥalīl al-Ḥamawīya.

Place: Dār Nāṣir ad-Dīn al-Ḥanbalī, near Bāb al-Qaṭṭānīn.

Heirs: Her husband, al-Ḥāḡḡ ʿAlī b. Aḥmad b. ʿAbd Allāh al-Ḥimṣī l-Mašriqī (?), and her sisters, Fāṭima and Manīʿa, absent in Ḥāma.

Authorization: Conducted in the presence of al-Qaḍāʾī Šams ad-Dīn Muḥammad b. Ismāʿīl al-Ḥusbānī l-Mašriqī on behalf of al-Amīr Šihāb ad-Dīn Yaḡmūr, Nāʾib as-Saltāna and Nāẓir al-Ḥaramain; al-Amīr Nāṣir ad-Dīn Muḥammad b. Muḥammad, a companion of al-Qaḍāʾī Šams ad-Dīn Karīm az-Zāhirī, Nāẓir al-Ḥisba and Wakīl Bait al-Māl; and signatory ʿudūl from the Court of al-Qaḍī Šaraf ad-Dīn aš-Šafiʿī.

140. 13 × 12 cms.

Recto : Nine lines and two witnessing clauses. One hole for string; tears on edges; hole in text.

Date: 20 Šaʿbān 796/20 June 1394.

Name: (Weak) Fāṭima ibnat Šihāb b. ʿUmar البرجونية

Place: Dār Šams ad-Dīn Muḥammad al-Barmūnī in Ḥārat al-Mašāriqa, near al-Madrassa aš-Šalāḥīya.

Heirs: Her daughter, ʿĀʾiṣa, and her sister, —, absent.

Authorization: Signatory *šuhūd* from the Court of Šaraf ad-Dīn aš-Šafiʿī.

141. 18.5×27 cms.

Recto : Fourteen lines, two witnessing clauses, and a notation in right margin. Two holes for string.

Date: 15 Šauwāl 795/24 August 1393.

Name: (Weak) Baimalik bint ʿAbd Allāh at-Turkiya, zauḡat al-Amīr Ṭulbugā l-Qištamurī l-Ḥāḡib.

Place: Dār ʿUraira aṭ-Ṭabbāḥ in Bāb Ḥiṭṭa.

Heirs: Her full brothers, Alṭunbugā and Kakbugā, both absent in Cairo, and her husband, present with her.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

144. 17×16.5 cms.

Recto : Twelve lines and three witnessing clauses.

Date: 27 Dū l-Ḥiḡḡa 793/26 November 1391.

Name: (Dead) Ḥalīl b. Aibak ad-Dimašqī.

Place: Dār aš-Šaiḥ Ḥair ad-Dīn al-Mālikī in Ḥārat al-Maḡāriba.

Heirs: His wife, Kulṭūm bint ʿAlī b. Yūsuf, present with him; his son, Abū Bakr; his wife, ʿĀʾiṣa; and his daughter by the latter, Nūkar (?).

Authorization: Šuhūd from the Šāfiʿī Court.

147. 17×25 cms.

Recto : Eleven lines and four witnessing clauses.

Date: 29 Dū l-Qaʿda 795/6 October 1393.

Name: (Weak) Širīn bint ʿAbd Allāh, zauḡat al-Ḥāḡḡ Ḥusain b. Quṭ-lūšāh.

Place: Al-Wād bi-Waqf al-Ḥanbaliya.

Heirs: Her husband and Bait al-Māl.

Authorization: Conducted in the presence of al-Qaḍāʾī š-Šihābī Šihāb ad-Dīn, on behalf of Nāʾib as-Saltāna, and signatory šuhūd from the Šāfiʿī Court.

150. 11.5×11.5 cms.

Recto : Eight lines and two witnessing clauses. Two holes for string; hole in text.

Date: 23 Rabīʿ I 795/6 February 1393.

Name: (Dead) Aḥmad b. Idrīs b. Aḥmad al-Ḥamawī.

Place: Dār known as Abū Ḥammād.

Heirs: His sons, ʿAlī, Muḥammad, and ʿUmar, and his wife, Fāṭima.

Authorization: Signatory ʿudūl from the Court of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

165. 9 × 23 cms.

Recto: Sixteen lines and two witnessing clauses. One hole for string; water stained.

Date: 15 Dū l-Ḥiġġa 793/13 October 1391.

Name: (Dead) Āsiya bint Abī Bakr b. Ḥasan al-Miṣriya.

Place: Dār known as al-Marḥūm Nāṣir ad-Dīn al-Ḥanbalī at Bāb Ḥiṭṭa.

Heirs: None specified, though the inventory was made in the presence of a daughter, Fāṭima bint —, and the names of two daughters, Zainab and —, absent in Cairo, are mentioned.

Authorization: *Šuhūd* from the Court of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

197. 18.5 × 27 cms.

Recto: Thirteen lines, one interlinear *siyāqa*, three witnessing clauses, and a squiggle in right margin. One hole for string.

Date: 22 Šafar 795/7 January 1393.

Name: (Weak) Ishāq b. Šamwīl b. Yūsuf.

Place: Dār known as Dār al-Qarmūnī in Ḥārat al-Yahūd.

Heirs: His wife, Samḥa bint Yahūdā al-Ifranġiya, present with him in Jerusalem, and his mother درسا bint سلتين al-Ifranġiya, also present.

Authorization: Conducted in the presence of al-Amīr ʿAlāʾ ad-Dīn ʿAlī b. Zain ad-Dīn Aḥmad al-Ḥalabī a companion of Šaraf ad-Dīn, Nāʾib as-Salṭana and Nāẓir al-Ḥaramain, with the permission of al-Qāḍī Šaraf ad-Dīn.

216. 18.5 × 27 cms.

Recto: Twenty lines and three witnessing clauses. Two holes for string; stain at bottom.

Date: 5 al-Muḥarram 796/10 November 1393.

Name: (Weak) Āmina bint Nāṣir ad-Dīn Muḥammad ad-Dimašqīya, zauġ al-Ḥāġġ Muḥammad Ibrāhīm aš-Šaltī.

Place: Dār al-Ḥāġġ Aḥmad al-Kaikānī in Ḥārat aš-Šaraf (?).

Heirs: Her full brother, Abū Bakr; her full sister, Asin; her mother, Ḥadiġa; and her husband.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

233. 12 × 28 cms.

Recto : Nineteen lines and one witnessing clause.

Date: 8 Šauwāl 795/17 August 1393.

Name: (Weak) Ḥadīḡa ibnat ح (?) b. — al-Māsūḡiya.

Place: Bait al-Ḥāḡḡ Muḥammad b. ح al-Ḥaiyāt al-Ḥarrānī (?) in Ḥārat Aulād ad-Duwaik.

Heirs: Her husband, Sa'id; her cousin, al-Ḥāḡḡ Muḥammad b. ح al-Ḥaiyāt; and her brother, 'Abd Allāh, present in Jerusalem.

Authorization: *Šuhūd* from the Šāfi'i Court.

243. 18 × 26.5 cms.

Recto : Eleven lines, three witnessing clauses, and a line in the margin.
One hole for string.

Date: 8 Šauwāl 796/6 August 1394.

Name: (Dead) Ya'qūb b. 'Abd Allāh at-Turkī.

Place: Dār Waqf al-Ḥayādira, known as Dār aš-Šaiḡ —, in Ḥārat al-Mašāriqa.

Heirs: His wife, Kalī bint 'Abd Allāh Abī Zakī d-Dīn al- —; their daughter, Sāra; and Bait al-Māl.

Authorization: Conducted in the presence of aš-Šaiḡ Aḡmad —, Nā'ib al-Ḥisba on behalf of Bait al-Māl; al-Ḥāḡḡ Aḡmad b. 'Alī l-Ḥalabī al-'Allāf; aš-Šaiḡ Muḥammad b. — al-Ḥaiyāt; Ḥalid b. Šaraf ad-Dīn al-Ḥanafī (?); Nāṣir ad-Dīn Muḥammad b. Ḥusain at-Tāḡir al-Qirimī; Ḥusain b. Ibrāhīm الحالى; and signatory *šuhūd* from the Šāfi'i Court.

244. 9 × 26.9 cms.

Recto : Sixteen lines, one interlinear *siyāqa*, and three witnessing clauses.
One hole for string; water stained.

Date: 1 Rabī' I 795/15 January 1393.

Name: (Dead) Maryam bint Mūsā l-Yahūdīya (?).

Place: Dār al-Ḥāḡḡ Ḥasan b. 'Alī, known as Ibn Naḡila al-Maqdisī (?) in Ḥārat Šahyūn.

Heirs: Nephews in Ḥusbān.

Authorization: Conducted in the presence of Šams ad-Dīn Muḥammad b. al-Marḡūm Šams ad-Dīn Muḥammad —, Wakīl al-Imām wa-Wakīl Bait al-Māl, and signatories from the Court of al-Qāḡī Šaraf ad-Dīn aš-Šāfi'i.

251. 18.5 × 26.5 cms.

Recto : Twenty-one lines, two witnessing clauses, and notation in right margin (*arba^c nusaḥ*). One hole for string; holes in text.

Date: 26 Rabī^c II 795/11 March 1393.

Name: (Dead) Zainab bint Nāṣir ad-Dīn Muḥammad b. Šaraf ad-Dīn Mūsā, known as al-Maḥdūma, zaūḡat Ḥalīl b. Maṣṣūr an-Nassāḡ fil-Kattān.

Place: Jerusalem.

Heirs: Not specified, though her husband was present.

Authorization: Conducted in the presence of aš-Šadr al-Aḡall Šams ad-Dīn Muḥammad b. ^cAlī, Šihāb ad-Dīn Aḥmad al- —, and ^cAlā³ ad-Dīn ^cAlī l- —, clerks of Bait al-Māl, and signatory *šuhūd* from the Court of Qāḍī l-Quḍāt, Šaiḡ aš-Šuyūḡ, and Nāṣir al-Auqāf, Šaraf ad-Dīn.

365. 13.5 × 16.8 cms.

Recto : Eight lines and three witnessing clauses. Two holes for string; stained.

Date: 5 al-Muḥarram 796/10 November 1393.

Name: (Weak) Sutaita bint Ḥaṭīr b. Sālīm ar-Ramlīya.

Place: Dār al-Qāḍī (?) Šihāb ad-Dīn —, the *sakan* of al-Ḥāḡḡ Aḥmad al-Bābā, Farrāš al-Madrassa at-Tankizīya.

Heirs: Her nephews, absent in Ramla.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi^c.

Verso : Filing notation in upper left corner: ḡuyāb bir-Ramla.

373. 9 × 15 cms.

Recto : (Incomplete) Thirteen lines and no witnessing clauses. Holes in text.

Date: 2 Raḡab 796/3 May 1394.

Name: Two dead men: Ma^ctūq, bearing sword wounds, and Muḥammad, from Bait ar-Rāmīya.

Verso : See V/B/373.

387. 9.2 × 27 cms.

Recto : Fifteen lines and two witnessing clauses. One hole for string; stained.

Date: 21 Ġumādā I 796/24 March 1394.

Name: (Weak) Muṣṭafā b. Saumaḥ (?) b. Ḥalīl ar-Rūmī.

Heirs: His wife, Fāṭima ibnat ʿAbd Allāh at-Turkīya ar-Rūmīya, present with him, and Bait al-Māl.

Authorization: Conducted in the presence of al-Qaḍāʾī Šams ad-Dīn Muḥammad b. al-Marḥūm Šihāb ad-Dīn Aḥmad b. Karīm, Wakīl Bait al-Māl, and al-Maḡlis as-Sāmī Saif ad-Dīn Kumušbuḡā on behalf of Nāʾib as-Salṭana and Nāẓir al-Ḥaramain.

393. 9 × 26.5 cms.

Recto: Eighteen lines and two witnessing clauses. One hole for string; hole in text; stained.

Date: 12 Dū l-Ḥiḡḡa 796/8 October 1394.

Name: (Dead) al-Ḥāḡḡa Malak (?) bint Aḥmad, zauḡat al-Ġanāb an-Nāširī b. ʿAlī Šāh (?).

Place: Her husband's *dār* in Jerusalem.

Heirs: Her husband and her daughter, Fāṭima, both present with her, and her brother, Šihāb ad-Dīn Aḥmad b. Muḥammad, absent in Cairo.

Authorization: Signatory ʿudūl from the Court of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

408. 18.5 × 26.5 cms.

Recto: Fifteen lines and three witnessing clauses. Two holes for string.

Date: 17 Šauwāl 795/26 August 1393.

Name: (Weak) Sulaimān b. Ibrāhīm al-Maḡribī الكزولي.

Place: Ribāṭ al-Ḥamawī.

Heirs: His full brothers, Abū Bakr, absent in the Maḡrib, and Ibrāhīm b. Muḥammad b. Yaḥyā, absent in Ramla.

Authorization: Signatory *šuhūd* from the Šāfiʿī Court.

412. 9.5 × 15 cms.

Recto: Eleven lines and two witnessing clauses. Two holes for string; finger blot in text.

Date: 9 Dū l-Ḥiḡḡa 795/16 October 1393.

Name: (Dead) Quṭlūmalik bint Mūsā l-Ḥalabīya, zauḡat Ilyās (?) b. ʿAlī l-Ḥalabī.

Place: Dār Waqf ʿAlāʾ ad-Dīn at Bāb an-Nāẓir.

Heirs: Her husband, and her son by another husband, Ḥusain b. Zakariya, in Aleppo.

Authorization: Conducted in the presence of al-Qāḍī Šihāb ad-Dīn, Imām Saif ad-Dīn Bulūwā ẓ-Zāhirī, Nāʾib as-Salṭana, and *šuhūd*.

Verso : Quṭlūmalik al-Ḥiğğa ġāʾib wa-ḥāḍir.

482. 17.7 × 19 cms.

Recto : Eight lines and four witnessing clauses. Water stained.

Date: 4 Šauwāl 796/2 August 1394.

Name: (Dead) Abū Bakr Aḥmad b. Rābiḥ (?) al-Ḥannāwī.

Place: None specified.

Heirs: His wife, Asmāʾ bint Ḥasan from Kaḥtā, present with him, and his daughter, Fāṭima, absent in Kaḥtā.

Authorization: Signatory *šuhūd* delegated from the Šāfiʿī Court.

507. 18.3 × 26.6 cms.

Recto : Twenty-six lines, and three signatures in right margin. Two holes for string, with string intact, and two additional holes for string; one hole in text; water stained.

Date: 26 Dū l-Ḥiğğa 793/24 November 1391.

Name: (Weak) al-Ḥāğğ Ḥasan b. al-Bağdādī n-Nassāğ.

Place: Jerusalem.

Heirs: None specified, though his son, ʿAlī, and his wife, Āmina bint al-Ḥāğğ Ibrāhīm al-Ḥamawī, are mentioned.

Authorization: Signatory *šuhūd* from the Šāfiʿī Court.

Verso : Five lines and three witnessing clauses.

Text: Additional inventory for person on *recto*.

516. 18 × 27 cms.

Recto : Nineteen lines and two witnessing clauses. Two holes for string; water stained.

Date: 14 Ġumādā II 796/16 April 1394.

Name: (Dead) Raḥma bint Muḥammad b. Aḥmad al-Miṣrīya, zağ al-Ḥāğğ Aḥmad b. ʿUṭmān b. Šihāb al-Ḥalīlī n-Nassāğ fil-Kattān.

Place: Jerusalem.

Heirs: Her husband and her two sons, Muḥammad and Ḥalīl, absent.

Authorization: Signatory *šuhūd* from the Šāfiʿī Court.

Verso : *Šahāda* : Five lines and three witnessing clauses.

Date: 20 Ġumādā II 796/22 April 1394.

Text: Aḥmad b. °Uṭmān and Muḥammad b. Ḥasan, heirs of Raḥma, and Ġamāl ad-Dīn b. Yūsuf, the *wakīl* of Ḥalīl, testify that they received the items inventoried on *recto*.

519. 18 × 26.5 cms.

Recto : Twenty-two lines, two witnessing clauses, and a notation (*arba° nusaḥ*) in lower-right margin. Water stained; an ink smudge at bottom; two holes in text.

Date: 22 (?) Ša°bān 797 (?)/12 June 1395 (?).

Name: As-Sitt al-Mašūna Ḥadīġa bint Muġul (?) b. °Abd Allāh, zauġat Muqbil (?) b. °Abd Allāh ar-Rūmī (?) s-Saqaṭī.

Place: Jerusalem.

Heirs: Her husband and Bait al-Māl.

Authorization: Conducted in the presence of al-Ḥāġġ Aḥmad b. al-°Allāf; al-Maulā °Abd Allāh b. °Alī on behalf of Šams ad-Dīn, Wakīl Bait al-Māl; and signatory *šuhūd*.

551. 17 × 26.5 cms.

Recto : Twenty-five lines. One hole for string; two holes at top; bottom edge torn.

Date: 29 Dū l-Ḥiġġa 796/25 October 1394.

Name: (Weak) al-Ḥāġġ Muḥammad b. Maḥmūd b. °Abd Allāh, known as al-°Abbādī (?) l-Fuqqā°ī.

Place: Jerusalem.

Verso : Eight-line continuation of *recto* and two witnessing clauses.

Heirs: His full brother, al-Ḥāġġ Maḥmūd, absent in al-Ḥiġāz.

Authorization: Signatory °udūl from the Court of Šaraf ad-Dīn aš-Šafi°ī.

561. 13.5 × 24.6 cms.

Recto : Twenty lines and two witnessing clauses. One hole for string; water stained; holes in text.

Date: 22 Ramaḍān 795/1 August 1393.

Name: (Dead) Ġamīla ibnat Šihāb ad-Dīn b. Nušra al-Qirimīya.

Place: Dār Waqf, known as Dār Sulṭān, at Bāb al-Ḥadīd.

Heirs: Her brother, °Abd ar-Rašīd, and her children [], absent in the Crimea.

Authorization: Conducted in the presence of Šams ad-Dīn Karīm az-Zāhirī, Wakīl Bait al-Māl; aš-Šaiḥ — Ḥasan aš-Šāfiʿī; Šams ad-Dīn Muḥammad b. al-Burhān al-Hanafī; []; and signatory *šuhūd* from the Court of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

568. 13.6 × 28.2 cms.

Recto : Nineteen lines and two witnessing clauses. One hole for string; water stained; hole at lower left.

Date: 21 Ramaḍān 795/31 July 1393.

Name: (Weak) Fāṭima ibnat ʿAbd ar-Raḥmān b. Ḥasan al-Miṣrīya, zauḡ ʿAlī b. Ḥānim (?) b. ʿAbd Allāh, known as al-Ġanamī.

Place: Dār Miṭṭāḥ at-Tawāṣī in Ḥarat as-Sūdān.

Heirs: Bait al-Māl, though the presence of her husband at the inventory is mentioned.

Authorization: Signatory *ʿudūl* from the Court of al-Qāḍī Šaraf ad-Dīn in the presence of ʿAlāʾ ad-Dīn ʿAlī b. Šihāb ad-Dīn Aḥmad, Nāʾib Wakīl Bait al-Māl.

572. 18 × 27.4 cms.

Recto : Fourteen lines and three witnessing clauses. One hole for string; water stains; top edge ragged.

Date: 20 Dū l-Qaʿda 796/16 September 1394.

Name: (Dead) Fāṭima bint Qifḡaq.

Place: Dār (?) al-Ḥāḡḡa as-Suwaidād.

Heirs: Her three children -- Muḥammad, Abū Bakr, and ʿAlī -- absent.

Authorization: Conducted in the presence of Nāṣir ad-Dīn Muḥammad b. Muḥammad al-Ġazzī on behalf of Šams ad-Dīn b. Karīm az-Zāhirī, Nāṣir al-Ḥisba and Wakīl Bait al-Māl; Zain ad-Dīn ʿAbd ar-Raḥmān al-Ḥalīlī l-Faḥrī (?) on behalf of al-Amīr Šihāb ad-Dīn al-Yaḡmūrī, Nāʾib as-Salṭana and Nāṣir al-Ḥaramain, and signatory *šuhūd* from the Court of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

575. 18 × 26 cms.

Recto : Twelve lines and two witnessing clauses. Holes in text.

Date: 9 Šafar 794/6 January 1392.

Name: (Dead old woman) Ḥadīḡa al-ʿAḡamiya.

Place: *Bait*, west of al-Madrassa aš-Šalāḥiya.

Heirs: Her nephews, absent.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi^cī and signatory *šuhūd* from his Court.

618. 28 × 38 cms.

Recto : Nineteen lines, nine lines of interlinear *siyāqa*, three witnessing clauses, and a squiggle in right margin.

Date: 2 Ramaḍān 797/21 June 1395.

Name: (Weak) al-Ḥāğğ Makkī b. Ibrāhīm b. Rāšid as-Sammān (?).

Place: None specified.

Heirs: His children, ^cUmar and Fāṭima, present, and his wife, Asin bint al-Ḥāğğ Ibrāhīm b. Muḥammad.

Authorization: Signatory ^cudūl from the Šāfi^cī Court.

678. 8.9 × 26.4 cms.

Recto : Sixteen lines and two witnessing clauses. One hole for string; water stained.

Date: 16 Šauwāl 795/25 August 1393.

Name: (Weak) ^cĀ³iša bint Nāšir b. Ibrāhīm ad-Dimašqīya.

Place: Dār known as — al-Ausādī in Ḥārat al-Mağāriba.

Heirs: Her son, Muḥammad b. Ḥasan al-Ḥabbāz/al-Ḥabbār (?), absent from Jerusalem.

Authorization: Signatory *šuhūd* from the Šāfi^cī Court.

702. 18 × 25.7 cms.

Recto : Seven lines and three witnessing clauses. Water stained.

Date: 14 Šauwāl 795/23 August 1393.

Name: (Weak) Fāṭima ibnat Ibrāhīm b. Yūsuf ad-Dimašqīya (?).

Place: Dār known as — in Ḥārat al-Mağāriba.

Heirs: Her son, Muḥammad b. Muḥammad b. Maḥmūd ad-Dimašqī, present with her, and her —, ^cUmar, absent in Damascus.

Authorization: Signatory *šuhūd* from the Šāfi^cī Court.

721. 17 × 28 cms.

Recto : Eighteen lines and two witnessing clauses.

Date: 22 Ğumādā I 790/29 May 1388.

Name: (Weak) aš-Šaiḥ Muḥammad, known as al-Balāṭī, a Šūfi in al-Ḥānqāh aš-Šalāḥīya.

Place: (*Al-muğāwir* in) Ḥalwat البلة in al-Masğid al-Aqṣā.

Heirs: None specified.

Authorization: Signatory ʿudūl.

742. 18.3 × 26.7 cms.

Recto : Thirteen lines and three witnessing clauses. One hole for string.

Date: 11 Dū l-Qaʿda 796/7 September 1394.

Name: (Weak) Aḥmad b. ʿAlī b. Aḥmad, known as aṣ-Ṣaltī n-Nassāğ.

Place: Dār Aitām al-Marḥūm Šams ad-Dīn b. (?) ad-Duwaik in Ḥārat Banī Zaid.⁷⁷

Heirs: His mother, Ṣafiya bint Aḥmad aṣ-Ṣaltīya, present with him in Jerusalem; his sister by his father, Fāṭima, zauğ ʿAlī b. Maʿtūq; his two sisters by his mother, Zainab, zauğ Ġamāʿat al-Ḥidri, and Ḥalima, zauğat Muḥammad al-Bāšqirdī; three brothers by his mother, Nāšir, Ismāʿīl, and Muḥammad, absent from Jerusalem.

Authorization: Conducted in the presence of Taqī d-Dīn Abū Bakr b. Karīm, Šāhid Bait al-Māl, on behalf of Šams ad-Dīn b. Karīm aṣ-Zāhirī, Nāzir al-Ḥisba and Wakīl Bait al-Māl, and signatory ʿudūl from the Court of Šaraf ad-Dīn aš-Šāfiʿi.

C. Dubitat ḥawāʾiğ Fulān.

Eleven inventories are introduced by this clause, or a variant thereof, which means “the possessions of Fulān were viewed.” In the variants “ḥawāʾiğ” is replaced by “al-aʿyān al-muḥallafa ʿan” (the possessions left in the estate of) or by “mā wuğida fī” (that which was found with). Otherwise there seem to be no further distinguishing characteristics of this type of inventory.

391. 9 × 26.5 cms.

Recto : Twenty-three lines and three witnessing clauses. Bottom-left corner torn.

Date: 22 Rabīʿ I 795/4 February 793.

Name: (Dead) al-Ḥāğğ Aḥmad b. Burhān.

Place: His shop at Bāb al-Ḥalīl.

⁷⁷ Described among the quarters in the vicinity of Ḥuṭṭ Wādī ṭ-Ṭawāḥīn. *Ibid.*, 54.

Heirs: None specified.

Authorization: Conducted in the presence of Šams ad-Dīn b. Ḥāmid, Wakīl Bait al-Māl, and signatory ʿudūl from the Court of Šaraf ad-Dīn aš-Šāfiʿī.

443. 12.4 × 26.5 cms.

Recto: Twenty-three lines and three witnessing clauses. Two holes for string.

Date: 27 Dū l-Ḥiġġa 795/3 November 1393.

Name: (Weak) Salmā bint Abī Bakr al-Miṣrīya.

Place: Dār Yūsuf al-Maġribī d-Dallāl at Sūq al-Ḥilʿa in Ḥārat al-Maġāriba.

Heirs: None specified.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

Verso: Filing notation at center left.

485. 18.2 × 26.5 cms.

Recto: Fourteen lines and three witnessing clauses. Holes in text.

Date: 16 Dū l-Ḥiġġa 793/14 November 1391.

Name: Fāṭima bint Yūsuf b. Maṣṣūr an-Nassāġ.

Place: A house owned by aš-Šaiḥ [] Šaraf ad-Dīn Sālim aš-Šāfiʿī.

Heirs: Her husband, absent in Šafad; her son, Maṣṣūr, and another son, unnamed; and her daughters, Laila, Kūkā, and Zainab.

Authorization: The Šāfiʿī Court.

497. 18.5 × 15.5 cms.

Recto: Seven lines, four witnessing clauses, and a notation in lower-right margin. Two holes for string.

Date: 8 Rabīʿ II 796/10 February 1394.

Name: Al-Marḥūm Ḥasan b. Saʿd (?) al-Mukāwī z-Zaiyāt.

Place: Jerusalem. His house at Bāb al-ʿAmūd, opposite Ḥammām al-ʿarī (?).

Heirs: His wife, Bilqīs bint Yūsuf b. ar-Rauwās (?); their daughters, ʿĀʾiṣa and Fāṭima; and his full brother, Muḥammad, absent in Damascus.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

498. 12.5 × 16 cms.

Recto : Ten lines and three witnessing clauses.

Date: 2 Dū l-Qa^cda 797/19 August 1395.

Text: An inventory of items in a *bait* of al-Qāḍī Ġānim, conducted at the order of al-Ġanāb al-^cĀlī Malik al-Umarā², with the permission of al-Qāḍī Ġamāl ad-Dīn ^cAbd Allāh b. Ġānim.⁷⁸

513. 18 × 26.5 cms.

Recto : Eight lines, two lines of interlinear *siyāqa*, and three witnessing clauses. One hole for string; water stains; holes in text.

Date: 12 al-Muḥarram 797/7 November 1394.

Name: Al-Ḥāġġ Muḥammad b. Šāliḥ, known as Ibn Šāma, al-Ḥāris.

Place: None specified.

Heirs: None specified, though his wife, Asin bint Qais, is mentioned.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi^cī.

577. 13.1 × 28.3 cms.

Recto : Sixteen lines and four witnessing clauses. One hole for string.

Date: 2 Šauwāl 795/11 August 1393.

Name: (Dead) Fāṭima bint Zain ad-Dīn ^cUmar b. al-Amīn/al-Amīr (?), whose father is known as Ibn al-Amīn/al-Amīr (?) as-Sukkarī, ad-Dimašqīya.

Place: Dār ^cAbd al-Karīm aš-Šaubakī.

Heirs: Her husband, Šams ad-Dīn b. Muḥammad b. Muḥammad ad-Dimašqī, known as Ibn al-Muraḥḥil al-Māwardī, absent in Ramla, and her full brother, Nāšir ad-Dīn Muḥammad, absent in Damascus.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi^cī.

627. 26.5 × 35.5 cms.

Recto : Fifteen lines and four witnessing clauses. Ink smudge and water stains; two holes for string.

Date: 25 Ġumādā II 795/8 May 1393.

⁷⁸ MUĠĪR AD-DĪN: *al-Uns*, II, 138, lists a Qāḍī l-Quḍāt Ġamāl ad-Dīn Yūsuf b. Ġānim b. Aḥmad b. Ġānim al-Maqdisī n-Nābulī, who was judge of Nābulus and, later, Šafad, and then served as Ḥaṭīb of Jerusalem in 781/1379-80. His date of death is not given, so that it is impossible to know whether he is the Ġānim mentioned in the document. Notice that this document does not contain all the standard data.

Name: (Dead) Fāṭima bint Aḥmad b. ʿAlī from the village of بدر اللامه.

Place: Her *sakan* in al-Madrasa al-Maimūniya.

Heirs: Her husband, Saʿīd al-Wāḥid al-Ḥammāl, formerly al-Farrāš, at al-Madrasa al-Maimūniya, and her ʿaṣaba (agnates).

Authorization: None specified.

Verso : Notation at left, undeciphered.

652. 26.5 × 28 cms.

Recto : Seven lines and three witnessing clauses. Upper-right corner torn away.

Date: 14 (?) Dū l-Ḥiġġa 793/12 (?) November 1391.

Name: (Dead) ʿAbd Allāh al-Ḥiṭāʿi.

Place: Bait ad-Dawādārīya.

Heirs: His son, Muḥammad b. Muḥammad b. ʿAlāʾ ad-Dīn.

Authorization: Signatory *ṣuhūd* from the Court of Šaraf ad-Dīn aš-Šāfiʿi.

730. 9 × 25.9 cms.

Recto : Seventeen lines and three witnessing clauses. Two holes for string; holes at bottom.

Date: 2 Rabīʿ I 796/5 January 1394.

Name: (Dead) Fāṭima bint ʿAbd Allāh, zauġat al-Ḥāġġ Yūsuf b. Saʿīd ad-Dallāl at Šūq al-Ḥilaʿ.

Place: Not specified.

Heirs: Her husband, and a daughter, —.

Authorization: Conducted in the presence of ʿAlāʾ ad-Dīn ʿAlī b. Šihāb ad-Dīn Aḥmad on behalf of Bait al-Māl, and signatory *ṣuhūd* with the permission of Ġamāl ad-Dīn, Ḥalīfat al-Ḥukm.

767/h. 18 × 26.2 cms.

Recto : Twenty lines and two witnessing clauses. Two holes for string.

Date: 15 Šaʿbān 795/26 June 1393.

Name: (Dead) Quṭlūwā bint ʿAbd Allāh.

Place: Dār حطن in Ḥuṭṭ Bāb al-ʿAmūd.

Heirs: None specified.

Authorization: Conducted in the presence of al-Amīr Šaraf ad-Dīn Mūsā l-Margānī on behalf of al-Maqarr aš-Šarīf, Nāʿib as-Saltāna and Nāzir al-Ḥaramain; Tāġ ad-Dīn Ibrāhīm, Mustaufī Bait al-Māl; and signatory *ṣuhūd* from the Court of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿi.

D. Ḥaḍara/tawaḡḡaha man yada^cu ḥaṭṭahu āḥirahu min aš-šuhūd... al-wuqūf ^calā...

Four inventories are introduced by this clause, which means “those witnesses who put their signature at the end [of the document] were present at the viewing of...” There are no other distinguishing characteristics.

224. 18×27 cms.

Recto : Thirteen lines and two witnessing clauses. Two holes for string.
Date: 13 Ramaḍān 795/23 July 1393.

Name: (Weak) Yūsuf.

Place: A house in Zāwiyat ^cAbd al-^cAzīz al-^cAḡamī at Bāb al-^cAmūd.

Heirs: His wife, al-Ḥāḡḡa Ḥātūn bint al-Ḥāḡḡ ^cAlī b. Aḥmad at-Turkumānīya, and Bait al-Māl.

Authorization: Signatory *šuhūd* from the Šāfi^ci Court.

225. 18×26 cms.

Recto : Twenty lines and two witnessing clauses. One hole for string; holes in text.

Date: 24 (?) Šafar 794/21 (?) January 1392.

Name: (Dead) Ḥusain b. Aḥmad, known as Ibn/Abī l-Qamar.

Place: His *sakan* in Ḥārat Banī Zaid (?).

Heirs: His wife, ^cĀ^ʿiša; his sister; and his nephew, Muḥammad.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi^ci.

269. 12.3×33 cms.

Recto : Seventeen lines and two witnessing clauses. One hole for string.

Date: 21 Ramaḍān 795/31 July 1393.

Name: (Dead) Ġazāl bint ^cAbd Allāh, ^catāqat Šihāb ad-Dīn aṭ-Ṭairūṭī.

Place: Dār Šihāb ad-Dīn Aḥmad al-Mutawallī in Ḥārat al-Maḡāriba.

Heirs: Her daughter, Fāṭima ibnat Šihāb ad-Dīn Aḥmad, and her son, ^cAbd Allāh b. Šihāb ad-Dīn Aḥmad, absent in Alexandria.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi^ci and signatory *šuhūd* from his court.

363. 12.5×22 cms.

Recto : Nine lines and one witnessing clause. One hole for string.

Date: 16 Dū l-Qa^cda 793/15 October 1391.

Name: (Dead) aš-Šaiḥ Yūsuf an-Nāṣirī.

Place: A *bait* near Dār ad-Duwaik.

Heirs: His son, Muḥammad; two daughters, ^cĀ^ʿiša and Ḥadiġa; and his wife —.

Authorization: Signatory witnesses.

E. Ḥaṣala l-idn... fī l-wuqūf ^calā...

“Permission was granted to view...” introduces four inventories. There are no other distinguishing characteristics.

149. 17×25 cms.

Recto : Ten lines and two witnessing clauses. Two holes for string.

Date: 25 Šauwāl 795/3 September 1393.

Name: (Weak) Muḥammad b. Ḥalīl b. Ibrāhīm aṭ-Ṭarābulī (?) l-Farrā^ʿ.

Place: Ḥārat al-Maġāriba (?) in Dār Waqf al-Hidmī.

Heirs: His wife, Zāhira bint Muḥammad al-Ḥamawīya; her maternal brother, Aḥmad b. Ḥasan ad-Dimašqī l-Farrā^ʿ, present in Jerusalem; and Bait al-Māl.

Authorization: Conducted in the presence of al-Qāḍī Sa^cd ad-Dīn Ibrāhīm, Nāẓir — Bait al-Māl, with the permission of al-Qāḍī Šaraf ad-Dīn aš-Šāfi^cī.

151. 11.5×26 cms.

Recto : Twenty-six lines and two witnessing clauses. One hole for string; right-hand corner torn away.

Date: 10 Ša^cbān 795/21 July 1393.

Name: (Weak) Zainab bint Ḥalīl b. Muḥammad aš-Šāmiya, zaūġ Aḥmad b. Muḥammad ^cAbd Allāh al-Miṣrī.

Place: Dār Muḥammad b. ^cUmar (?) al-Ḥuṣrī, in Ḥārat al-Maġāriba.

Heirs: Her husband and Bait al-Māl.

Authorization: Ġamāl ad-Dīn b. Ḥāmid, Ḥalifat al-Ḥukm aš-Šāfi^cī.

469. 10.4×18.5 cms.

Recto : Eleven lines and three witnessing clauses. One hole for string; a hole at lower right.

Date: 8 Ramaḍān 795/18 July 1393.

Name: (Dead) Wazīra bint ʿAlī l-Ašmūnī.

Place: Ḥārat al-Akrād.

Heirs: Her children, Šaʿbān, Nūḥ (?), and ʿĀʾiṣa, absent from Jerusalem.

Authorization: Al-Qāḍī š-Šāfiʿī.

728. 19.4×28.2 cms.

Recto : Seventeen lines and two witnessing clauses. One hole for string.

Date: 3 (?) Ġumādā II 796/5 (?) April 1394.

Name: (Dead) Malika bint Sulaimān.

Place: Dār Madrasat al-Maimūniya, near Dār Šams ad-Dīn Muḥammad Abū Wālī (?).

Heirs: None specified.

Authorization: Conducted in the presence of Šams ad-Dīn Muḥammad b. al-Marḥūm — ad-Dīn, Wakīl Bait al-Māl; al-Qāḍī Tāğ ad-Dīn, Mustaufī Bait al-Māl; al-Ḥāğğ Šihāb ad-Dīn b. Aḥmad al-Ḥalabī l-ʿAllāf, Mubāšīr Bait al-Māl; and signatory *šuhūd* from the Court of Qāḍī l-Quḍāt Šaraf ad-Dīn aš-Šāfiʿī.

F. Miscellaneous.

One document contains an inventory in the form of a statement. It does not follow one of the standard forms because the standard data were probably not available.

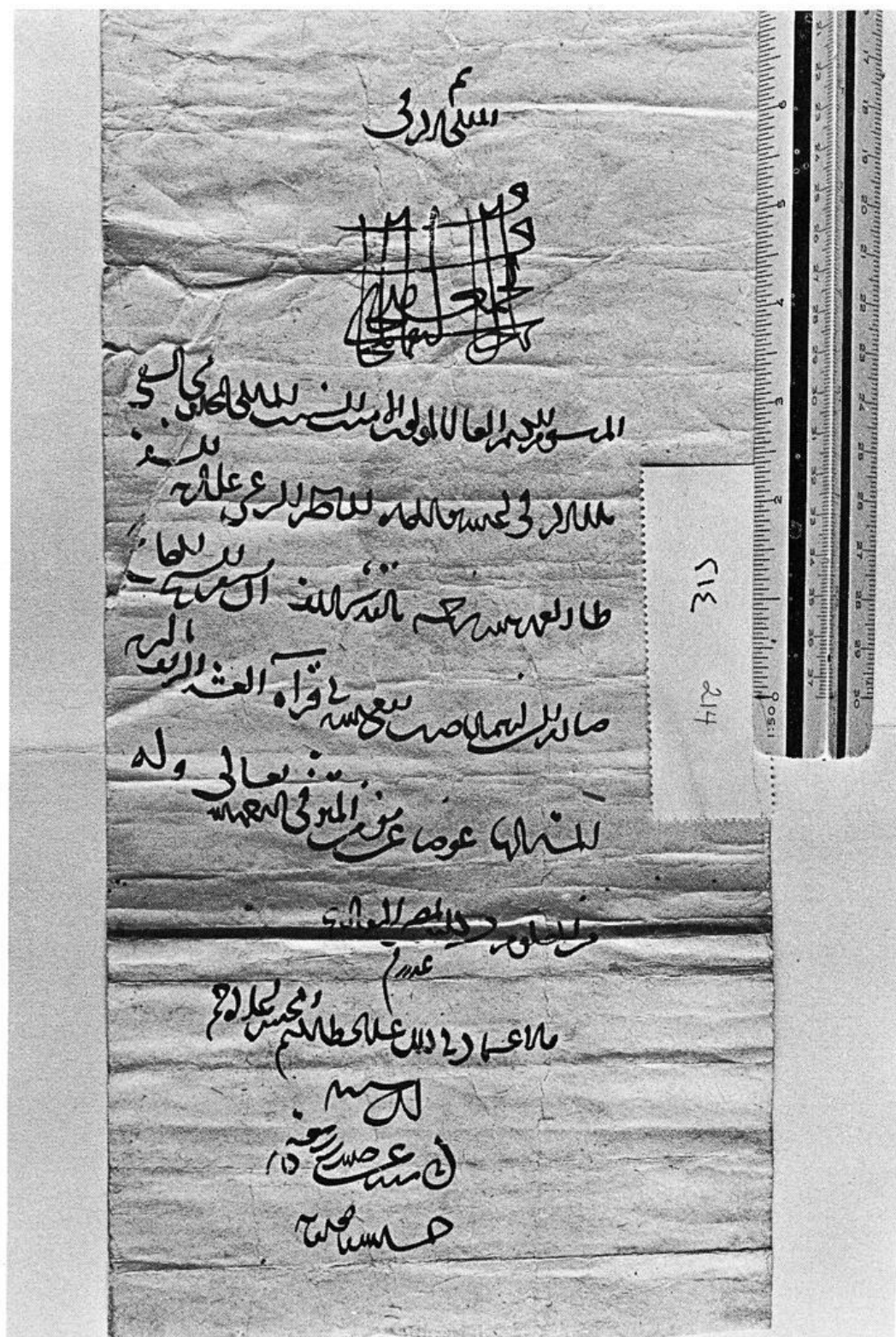
840. 8.2×25.8 cms.

Recto : Eight lines and one witnessing clause. Water stained.

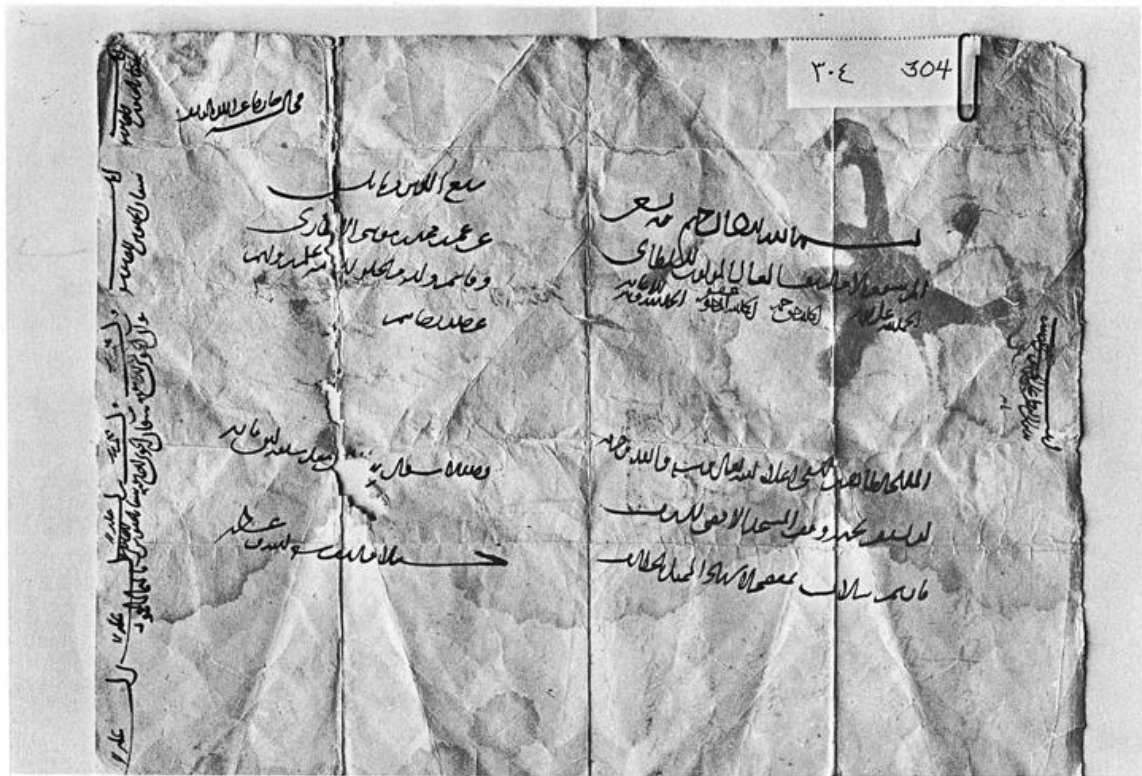
Date: 14 Ramaḍān 796/13 July 1394.

Text: A dead man is found inside al-Masğid al-Aqṣā at Bāb an-Nāzir. His possessions are listed. The *waqf* of Saif ad-Dīn Barka (Berke) Ḥān is mentioned.

PLATES



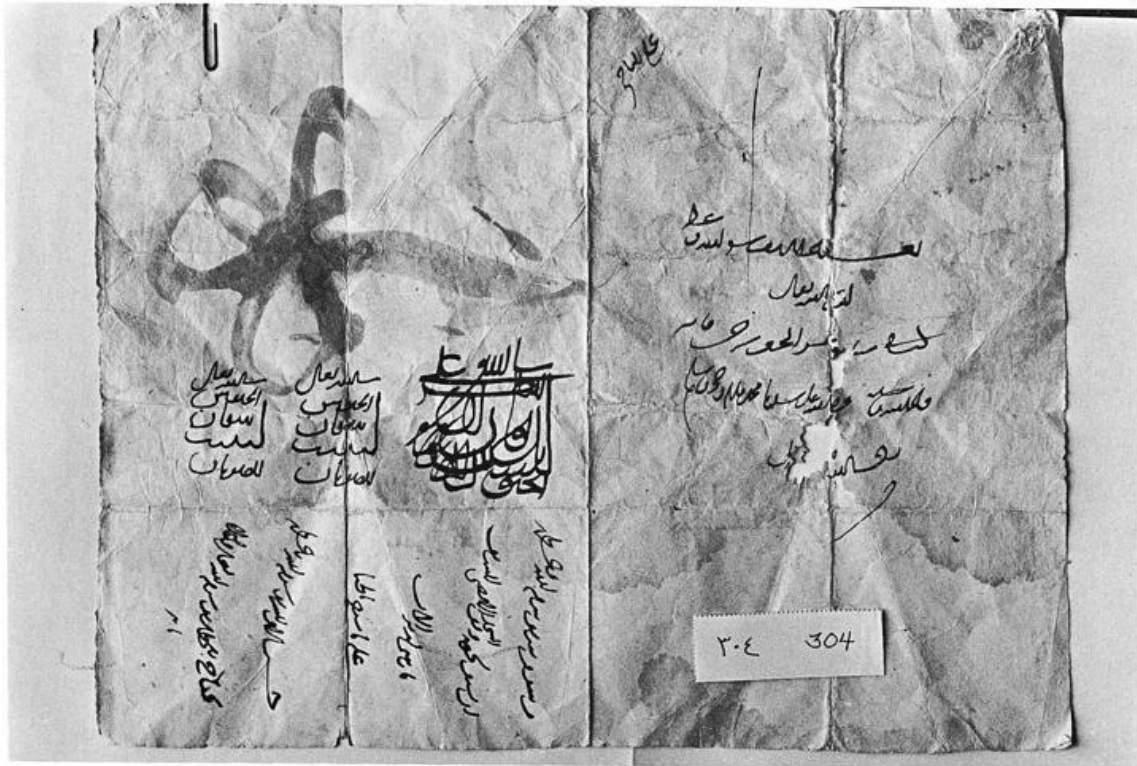
1. Scroll decree



2. Murabba'a, recto



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Sachsen-Anhalt



3. Murabba'a, verso



305

4. *Qişsa*

Handwritten signature: *Chad*

للمسودة الامام الخميني العاظم

العقود العشرة
المدى للمطابق

[illegible]

ان شاء الله تعالى

المطبعة الميمنية مطابع العلوم والمعارف في القاهرة

فَلْيَأْزِلْ قَاطِعُ الْمَرَوْنِ وَالْمَادِ الْوَلَوِي الْمَرَوْنِ سَعْدًا عَلًا

ॐ

الحمد لله

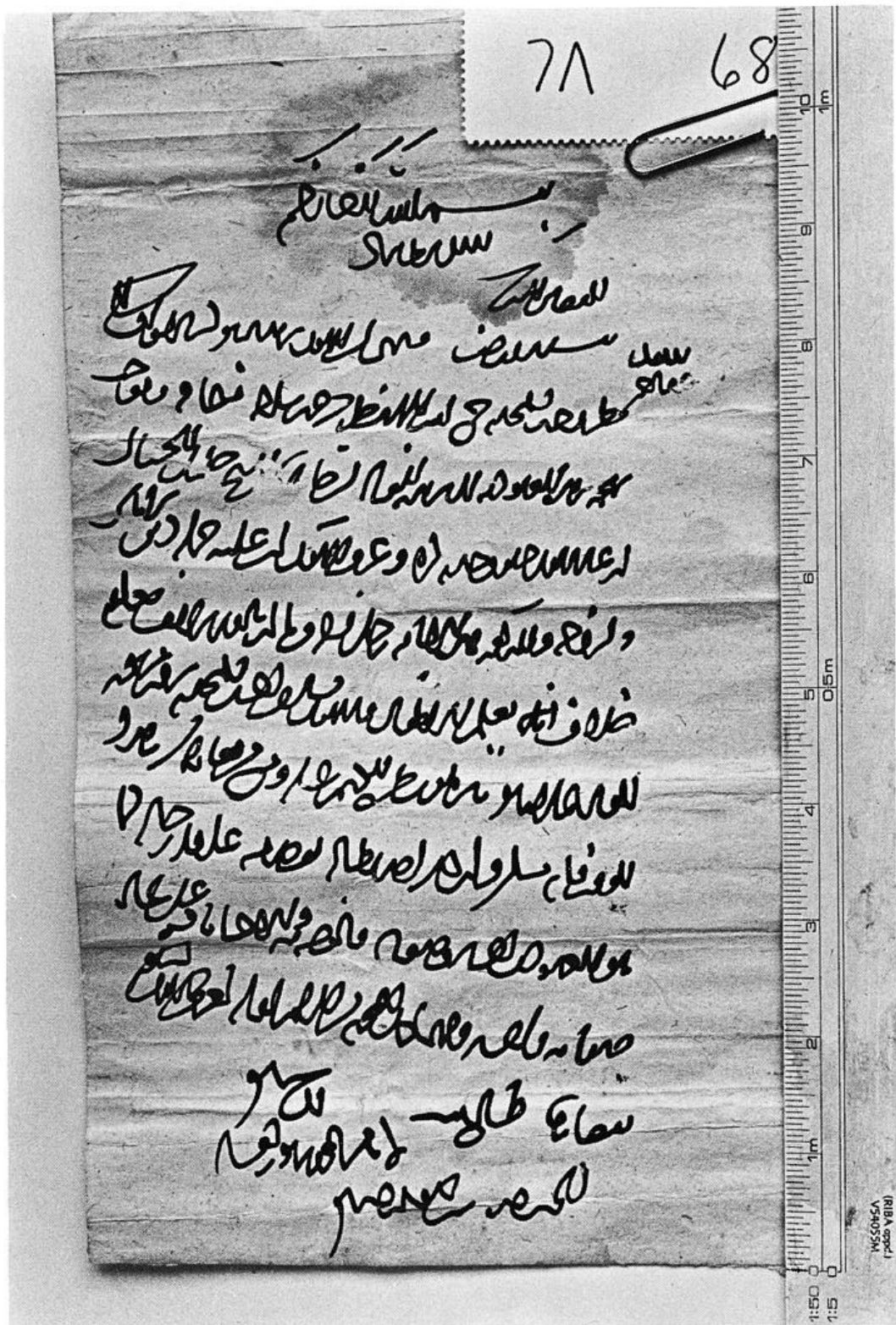
لا بد من العلم

1.0 305

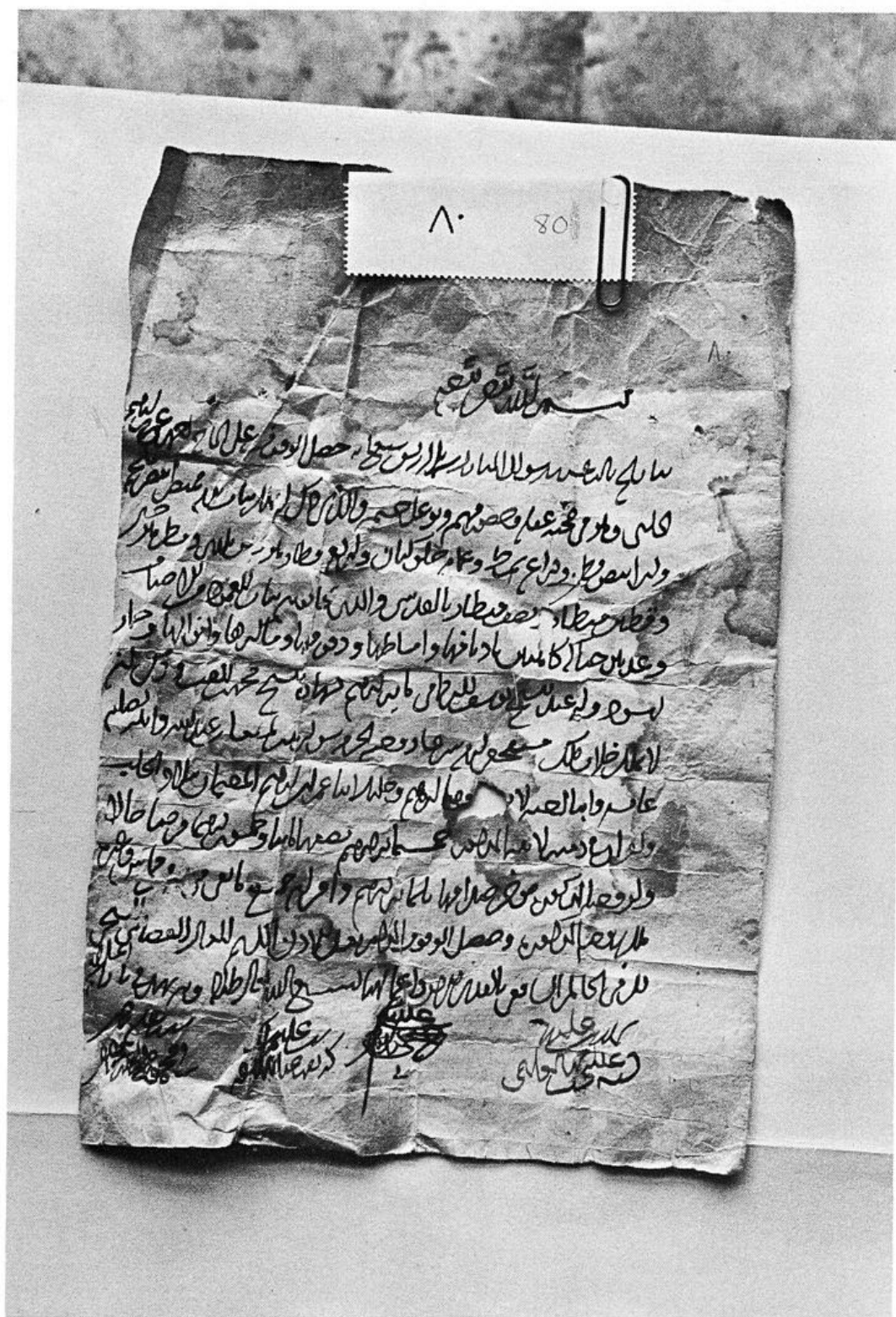
5. *Marsūm* for *qišša*



6. Su'āl with maḥḍar



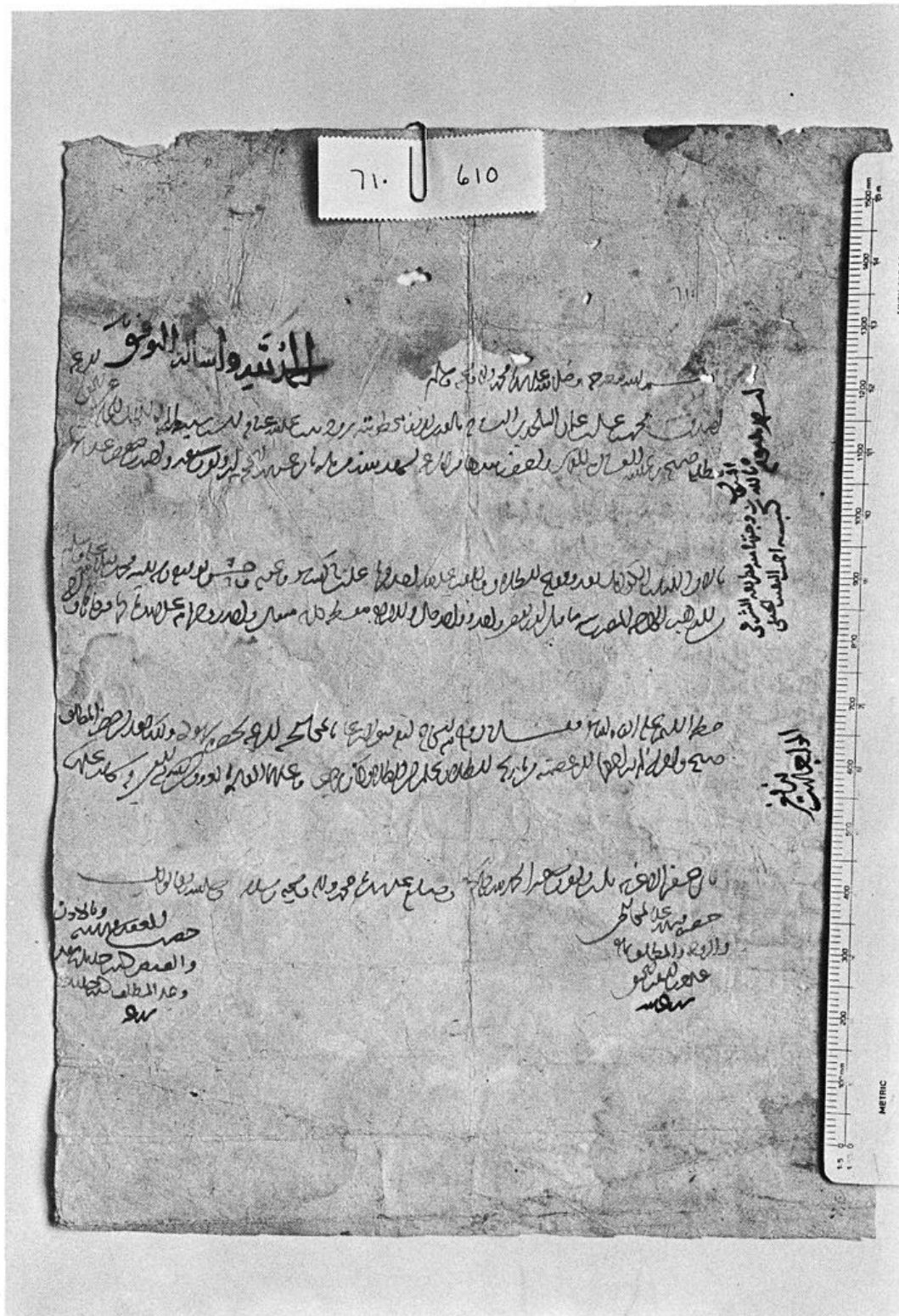
7. Muṭālaʿa



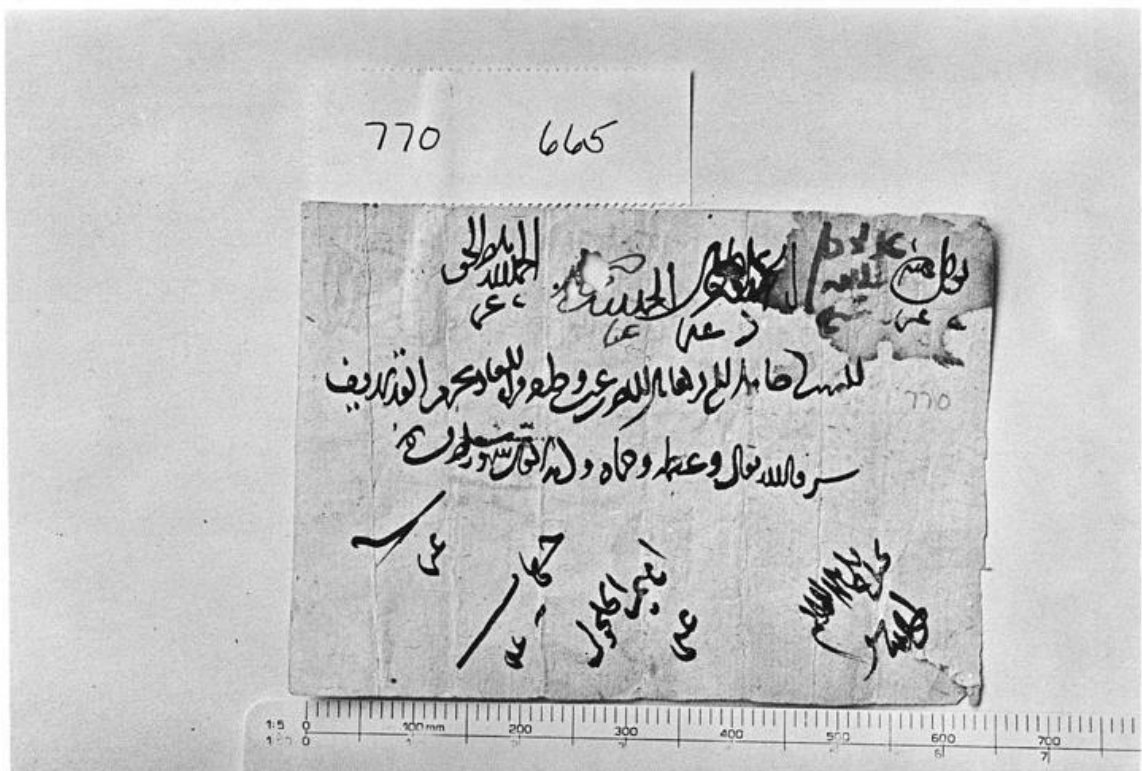
8. Estate inventory

£99

10. Lease



11. Marriage contract



12. Voucher



Universitäts- und Landesbibliothek
 Sachsen-Anhalt

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[illegible]

مع
 محمد بن روح محمد
 مع
 وطير جاور و عيسى
 مع

Prof. Muhammad Nasr



15. 'Inda account

III. LEGAL DEPOSITIONS¹

By a legal deposition is meant a formal statement by a person or persons that gains legality by virtue of its having been made, or witnessed, by legally competent witnesses or notaries; in addition, it may have been certified by a judge. In spite of what is generally regarded as Muslim jurists' distrust of documents and their insistence that evidence consists of oral, as opposed to written, testimony, depositions recorded in writing have a long history in Islamic legal theory and practice.² Although the jurists satisfied their misgivings by emphasizing that documents were a record of oral testimony which had to be supported by oral corroboration from the witnesses, it is clear from the widespread use of documents, evidenced by their survival in the Ḥaram and elsewhere,³ from internal evidence in documents themselves, and from the attitude of the authors of *ṣurūṭ* manuals that documents did carry legal force. As far as depositions are concerned, the very fact that they developed into standardized, stereotyped forms is indicative, I believe, of their currency and legality; in other words, considerable care was taken to insure that the language and format of such depositions conformed to criteria of legal validity. There are four types of depositions in the Ḥaram. While it is easy to characterize these types and to distinguish them from one another, it is not yet clear what distinct function and

¹ For my earlier discussion of the types of documents comprising depositions see *Significance of the Ḥaram Documents*, 208-10.

² For a discussion of the Muslim jurists' view of documents see EMILE TYAN: *Le notariat et le régime de la preuve par écrit dans la pratique du droit musulman*. 2nd ed., Beirut 1959; and JEANETTE A. WAKIN: *The Function of Documents in Islamic Law: The Chapters on Sales from Ṭahāwī's Kitāb as-Shurūṭ al-Kabīr*. Albany 1972, 9-29. Cf. IBRĀHĪM: *at-Taṭīqāt as-ṣarʿiyya*, 395-96. For discussion of a particular type of deposition see Y. LINANT DE BELLEFONDS: *Ikrār*, EI², III, 1078-81.

³ For specimens of *iqrārāt* preserved on papyri, dating from as early as the ninth century, see ADOLF GROHMANN: *Arabic Papyri in the Egyptian Library*. II. Cairo 1936, 111, 123-44.

purpose each of these served. Indeed, two of the types seem to be essentially the same, except for differences in phrasing, in that they constitute notarized statements which could be, but often were not, certified by a judge; a third type seems to contain statements lacking the rigorous control to which the first two types were subjected; and the fourth type consists of statements made by legally competent witnesses in a court.

A. *Iqrārāt*.

Usually translated as “acknowledgment,” an *iqrār* is a deposition which constitutes a judicial or extra-judicial “recognition of rights” on the part of a declarant (*al-muqirr*) toward a beneficiary (*al-muqarr lahu*) regarding “an object of recognition” (*al-muqarr bihi*).⁴ The object of recognition is more often than not money, in the form of an amount owed to or received from the *muqarr lahu*; in such cases an *iqrār* is an acknowledgment or recognition by the *muqirr* of the right of the beneficiary as regards a financial obligation. The beneficiary in many cases is the agent of an institution, such as an endowment or a court, who pays the declarant a sum that is due to him from that institution. The object may also be real estate, in which case the *iqrār* is an acknowledgment that the property has been sold, leased, or converted into *waqf*; thus, in effect, the document functions as a bill of sale, a lease, or a *waqfiya*. Other purposes served by *iqrārs* can be observed in the notes on individual entries. Here, however, it should be reiterated that nineteen *iqrārs*⁵ contain estate inventories and do not differ from the independent documents of that genre except in the opening phrasing. Also noteworthy is the fact that eleven⁶ of the *iqrārs* are “foreign” in so far as they concern persons and places with no apparent connection with Jerusalem and seem to be related in these respects to the Persian documents in the collection (see plate no. 16). It is interesting and significant, I think, that these “foreign” *iqrārs*, which seem to have been drafted elsewhere in the Islamic world, are similar in format and phrasing to those that originated in Jerusalem and were drafted for inhabitants

⁴ LINANT DE BELLEFONDS: *Ikrār*, 1078.

⁵ See Chapter II, footnote no. 4.

⁶ Nos. III/A/33, 37, 40, 41, 51, 349, 357, 358, 360, 832, and 838.

of the city, the main difference being that the ^ʿ*alāma* notations of the foreign *iqrār*s are relatively long and serve almost as headings for the documents, whereas those that appear on the Jerusalem *iqrār*s — when, that is, there is an ^ʿ*alāma* notation — are more in the nature of a minute or a note.

The text of an *iqrār* always begins with the word *aqarra/aqarrat*;⁷ in one exceptional document (no. 53) the word *i^ʿtarafa* is substituted. The name of the *muqirr* follows, complete with two *nasabs* and distinguishing *laqabs*, *nisbas*, and *shuhrs*. At this point a statement is made in a stereotyped phrase to the effect that the *muqirr* is qualified to make an *iqrār*, that is to say that he is sound of mind and body and legally competent: “fī shiḥḥa minhu wa-salāma wa-jawāz amr,” or a variant thereof. Then the main body of the acknowledgment appears, in which it is stated that the *muqirr* received such-and-such an amount from the *muqarr lahu* or that the former owes the latter a certain amount, etc. The text closes with the date on which the document was written, and the witnessing clauses of the witnesses appear at the end. Such is the form of a simple, non-judicial *iqrār*, by which I mean an acknowledgment that is not accompanied by ancillary documents and that was not signed or certified by a judge. A judicial *iqrār*, on the other hand, does bear the judge’s signature, in which case it may also be complex, *viz.*, accompanied by a document or documents written on the same sheet of paper or parchment. The judicial *iqrārāt* bear either an ^ʿ*alāma*, which as we have seen is the judge’s signature in the form of a motto, or an ^ʿ*alāma* notation, which is a note made by the judge and is usually signed with an abbreviated version of his name. The Jerusalem complex *iqrār*s are normally accompanied by the judge’s certification, called *tubūt*, written on the back of the document in the form of an *iṣhād* (attestation, see III/B below). In such cases the judge writes a *tauqīʿ* in the right margin of the *iqrār*, consisting of his instruction that such certification is to be written: “li-yuṣhad bi-tubūtihi,” or a variant thereof. There may be still other documents — a *ḥalf*, for example or even another *iqrār* made in support of the terms of the main *iqrār*.

⁷ For a discussion of *iqrār* form see AL-ASYŪṬĪ: *Ġawāhir*, I, 17-53. For a study of specimens of *iqrārāt* from the *Ḥaram* see LOTFY: *A Study of Six Fourteenth Century Iqrār from al-Quds Relating to Muslim Women*. In: JESHO, forthcoming.

16. 19 × 26 cms.

Recto : Ten lines and three witnessing clauses. One hole for string.

Date: 18 (?) Dū l-Ḥiğğa 789 (?) / 30 (?) December 1387 (?).

Text: Aš-Šaiḥ Zain ad-Dīn Maḥmūd b. Ḥalīl b. Dāwūd of Jerusalem acknowledges indebtedness of 140 dirhams to the orphans of Burhān ad-Dīn Ibrāhīm an-Nāṣirī in deferred payment at the end of four months. The equivalent (°*iwaḍ*) of this has been received by aṣ-Ṣadr al-Ağall Šams ad-Dīn Muḥammad b. Ġamāl ad-Dīn °Abd Allāh al-Aḍra°ī, Amīn al-Ḥukm.⁸

Verso :

A) Filing notation in upper-left corner.

B) Notation at right.

C) *Iqrār*. Four lines and two witnessing clauses.

Date: Rabī° I 790 (?) / March-April 1388 (?).

Text: Aš-Šaiḥ Šams ad-Dīn Muḥammad acknowledges receipt of the amount on *recto*.

19. 20 × 27 cms.

Recto : Eleven lines and four witnessing clauses.

Date: 26 Šafar 708/15 August 1308.

Text: Sulaimān b. Yūsuf b. Ġazwān, °Alī b. Ḥamad b. Ḥammād, and two other headmen (*aṣ-ṣāḥibūn ar-ru°asā°*) of the village of Bait Ūnya,⁹ included in the *waqf* of the Ḥaram of Jerusalem, acknowledge that they owe specified amounts of various crops to the *waqf*.

Verso : Filing notation in upper-left corner: Ḥuğğat Ahl Bait Ūnya, waqf Ḥaram al-Quds aš-Šarīf.

33. 26 × 37 cms.

Recto : Five-line °*alāma* notation, five lines, fifteen witnessing clauses, including four in right margin and a four-line notation in upper-right margin. Tears along upper folds and right and left edges.

Date: 7 Ġumāda I 730/20 February 1330.

⁸ The Amīn al-Ḥukm is the agent of the court responsible for administering the affairs of orphans. TYAN: *Histoire de l'organisation judiciaire en pays d'islam*. Paris 1938, I, 384.

⁹ HÜTTEROTH: *Historical Geography*, 121.

^c*Alāma* notation: Ḥasbī llāh wa-ni^cama l-Wakīl. Maḍmūnuhu ṣaḥḥa ^cindī ḥasaba al— fihi. Katabahu Muḥammad b. Sulaimān al — al-Qaiṣarī niyābatān ^can Saiyidihi wa-Maulāhu asbaḡa llāh ḡillahu fī maḡlis aš-šar^c — wal-mamālik aš-šarīfa (?) wa-^casākiriḥā — an-ni^cam lillāh ta^cālā.

Text: ^cUmar b. ترمنار b. منكتاي, one of the Thousand of al-Amīr Tuḡril of the Hundred of Ġibrā²il, a Turk, appears in the Court of Qaiṣariya¹⁰ and acknowledges quittance of the debt of طربس b. Tuḡānšāh for a mare (*faras*) named تلة, whose value is 300 dirhams.

Notation: First days of Šauwāl 744/mid-February 1344, Muḥammad b. Aḥmad b. Nūšī — Aḥmad al-Qāḍī in city of —.

37. 16 × 80.25 cms., torn into two pieces.

Recto: Nine-line ^c*alāma* notation in large, thick script; sixteen lines followed by one line in large, thick script; twenty lines followed by three lines in large, thick script; and six witnessing clauses. A notation in right margin. Holes throughout.

Date: 21 Šafar 721/22 March 1321.

^c*Alāma* notation: Huwa l-Ḥaqq. I^ctirāf al-muqirr ṭābit ^cindī ṣaḥīḥ ladaīya bi-iqrārihi fī Maḡlis aš-Šar^c — aḍ-Dimma (?) mūḡab ḡalik. Katabahu Abū l-Ma^cālī Muḥammad b. Muḥammad b. al-Ḥasan aš-Šamsī, al-ḥamdu li-Walīyihī.

Text: Al-Amīr Ḥusām ad-Daula wad-Dīn Rustam b. al-Amīr Nāṣir ad-Dīn Naṣr Allāh b. — ad-Dīn ar-Rūmī al- — in Qal^cat قوونية (?) acknowledges that he bought the village اكسورندا for 333 1/3 dinars from aš-Šāḥib... Niḡām ad-Daula wad-Dīn Yaḥyā b. aš-Šadr al-Marḥūm — wa-Umm —.

40. 24.75 × 66 cms.

Recto: Three-line ^c*alāma* notation, one-line pious formula, fifteen lines, and sixteen witnessing clauses. Upper-right and left corners missing; tears along upper folds.

Date: 1 Šauwāl 713/19 January 1314.

¹⁰ Presumably the city in central Anatolia. For references see DOROTHEA KRAWULSKY: *Irān-Das Reich der Ilḡāne: Eine topographisch-historische Studie*. Wiesbaden 1978, 407-8; and R. JENNINGS: *Kayṣariyya*, EI², IV, 842-45.

^c*Alāma* notation: *Tubita* ^c*indī maḍmūnuhu bi-iqrār al-muqirr Ismā^cil b. Yaḥyā [] al-Ḥākim bi-madīnat al-^cAnqara.*¹¹

Text: Al-Amīr Ḥusām ad-Dīn Mūsā Bak and Badr ad-Dīn Ibrāhīm Bak, the two sons of Muḥammad b. —, and Šaraf ad-Dīn Aḥmad b. Mūsā Bak b. Muḥammad the aforementioned, acknowledge that they sold in Ġumādā II 712/October 1312 a share of the villages in the district of al-^cAnqara to al-Amīr al-Kabīr Malik al-Umarā² Tāğ ad-Daula Abū l-Ma^cālī l-Ḥasan b. al-Ḥusain — for 1000 dirhams.

41. 16.5 × 65.75 cms.

Recto : Six-line ^c*alāma* notation, eleven lines, and five witnessing clauses.

Date: 26 Dū l-Qa^cda 722/6 November 1322.

^c*Alāma* notation: *Huwa l-A^clā. Tubita* ^c*indī maḍmūnuhu wa-annī qaḍaitu bi-ṣiḥḥatihi mas²ūlan. Katabahu Muḥammad b. Muḥammad aṭ-Ṭusī l-Ḥākim bil-Mamālik wal-^cAsākir.*

Text: Ḥārūn/Ḥārūq (?) b. ^cAlī b. Muḥammad al-^cAnqarī acknowledges in the court mentioned above that he hired himself to al-Amīr Tīmūrbūgā b. Nikūtāi b. ^cAbd Allāh for forty years for 500 dirhams.

48. 9.5 × 26.25 cms.

Recto : Fourteen lines and three witnessing clauses.

Date: 13 Šafar 708/780 (?)/2 August 1308/11 June 1378 (?).

Text: Yūsuf b. Qāsim b. Sulaimān and ^cAbd Allāh b. Aḥmad b. Naṣṣār from the village of Naḥḥālīn in the district of Jerusalem acknowledge a debt of 6000 dirhams to the Dīwān of Hebron.

Verso : Filing notation in upper-left corner.

51. 17 × 62 cms.

Recto : A pious formula at top right, three-line ^c*alāma* notation, thirteen lines, six witnessing clauses, three-line notation in upper-right margin. Holes in upper third and along folds at left.

Date: 1 Dū l-Ḥiğğa 717/4 February 1318.

^c*Alāma* notation: *Tubita mā []* ^c*indī. Katabahu* ^c*Umar b. Yūsuf, Ḥākim baldat —.*

¹¹ Could this possibly be a variant of Ankara?

Text: Bahā' ad-Dīn Quṭlubak b. 'Alī acknowledges that he has a debt of 300 dirhams to هاتون بنت 'Abd Allāh, with a slave girl named Angū bint 'Abd Allāh ar-Rūmīya in pledge.

Notation: Attestation that the document is a true copy.

53. 13 × 26 cms.

Recto : 'Alāma notation, eleven lines, and one witnessing clause.

Date: 3 al-Muḥarram 778/23 May 1376.

'Alāma notation: 'Itarafa l-muqirr 'indī bi-dālik. Katabahu Aḥmad (?) —.

Text: Aṣ-Ṣihāb Aḥmad b. 'Alī b. Ziyād al-Ḥaiyāṭ at as-Sūq al-Asfal acknowledges that he is not a beneficiary of the debt of Nāṣir ad-Dīn Muḥammad b. 'Alā' ad-Dīn 'Alī b. Muḥammad 'Alī t-Tāḡir in Ḥamā.

58. 24 × 34 cms.

Recto :

A) *Iqrār* : 'Alāma, eleven lines, five witnessing clauses, and a *tauqī'*.

Date: 12 Raḡab 783/2 October 1381.

'Alāma : Al-ḥamdu lillāh 'alā ni'amīhi.

Text: 'Umaira bint Muḥyī d-Dīn al-Qirimīya, *al-muḡāwira* in Jerusalem, acknowledges that she sold to aṣ-Ṣaiḥ Ṣihāb ad-Dīn Aḥmad b. al-Ḥiḍr al-Qirimī her house in Ḥuṭṭ Bāb Ḥiṭṭa for 580 dirhams.

Tauqī' : Li-yuṣḥad bi-ṭubūt iqrār al-mubā'iyain....

B) Transfer deed.

Date: 2 Ša'bān 783/22 October 1381.

Text: Ownership of the house was transferred by sale from Ġamāl ad-Dīn 'Abd Allāh Ḥiḍr, Wakīl Bait al-Māl, by a legal document dated 22 Ša'bān 768/23 April 1367.

Verso :

A) 'Alāmat *ad-da'wā*¹² in upper-left corner.

B) Certification written on left side: five lines and five witnessing clauses.

Date: 13 Raḡab 783/3 October 1381.

¹² An 'alāmat *ad-da'wā* is the term given to the phrase *uddu'īya bi-ṭarīqihi* or *uddu'īya bihi*, meaning that the claim recorded on *recto* was legally established; in the Ḥaram documents this phrase is written by the judge on *verso*, in the upper left-hand corner. See AL-ASYŪṬĪ: *Ġawāhir*, II, 373.

Text: ʿAlī b. Muḥammad aš-Šāfiʿī, Nāʾib al-Ḥukm in Jerusalem, certifies the *iqrār* on recto.

C) *Iqrār* written on right side: eighteen lines and three witnessing clauses.

Date: 8 Šauwāl 786 (?)/23 November 1384 (?).

Text: Aš-Šaiḥ Ġamāl ad-Dīn ʿAbd Allāh b. Šihāb ad-Dīn Aḥmad at-Turkī acknowledges that he made a *waqf* of the house described on *recto*, and transferred by sale, for the benefit of himself; his wife, Daulāt bint ʿAbd Allāh al-ʿAḡamiya ar-Rūmiya; and thereafter for al-Ḥānqāh aš-Šalāḥiya.

76. 32 × 43 cms.

Recto : ʿAlāma, thirteen lines, three witnessing clauses, and a *tauqīʿ*.

Date: 26 Dū l-Ḥiġġa 790/26 December 1390.

ʿAlāma: Al-ḥamdu lillāh ʿalā niʿamihi.

Text: As-Sitt Sufrā (?) Ḥātūn bint al-Ḥawāġa Naġm ad-Dīn Abī Bakr b. al-Ḥawāġa Šaraf ad-Dīn Maḥmūd, known as Zauġat al-Ḥawāġa ʿImād ad-Dīn as-Sarāʾī, acknowledges that she made a *waqf* of specified items for the *madrassa* and *turbā*¹³ that she established in Jerusalem near Bāb al-Masġid al-Aqṣā.¹⁴

Tauqīʿ: Li-yuṣṣad bi-tubūtihi...

Verso :

A) Filing notation in upper-right corner.

B) *Iṣḥād* (certified), written on left side: ʿalāma, seven lines, seven witnessing clauses, and a *tauqīʿ*.

Date: 2 Rabīʿ I 791/1 March 1389.

ʿAlāma : Al-ḥamdu lillāh wa-huwa ḥasbī.

Text: Aqḍā l-Quḍāt ʿAlāʾ ad-Dīn Abū l-Ḥasan ʿAlī b. aš-Šaiḥ Kamāl ad-Dīn Muḥammad b. aš-Šaiḥ ʿAlāʾ ad-Dīn Aḥmad al-Umawī š-Šāfiʿī, al-Ḥākim in Jerusalem and its districts, attests to certification of the document on *recto*.

¹³ This is obviously the structure to which MUĠĪR AD-DĪN refers to as “al-Madrassa al-Bārūdīya at Bāb an-Nāzir, near at-Taštāmuriya, endowed by as-Sitt al-Ḥāġġa Sufrā (مفري) Ḥātūn ibnat Šaraf ad-Dīn Abī Bakr b. Maḥmūd, whose father is known as al-Bārūdī. The date of endowment is Sunday, 5 Raġab 768/7 March 1367.” *Al-Uns*, II, 43-44. *Islamic Jerusalem*, no. 87.

¹⁴ According to MUĠĪR AD-DĪN: Bāb Šaraf al-Anbiyāʾ was known both as Bāb ad-Duwaitārīya and Bāb al-Masġid. *Al-Uns*, II 39.

Tauqī^c : Li-yušhad bi-ṭubūtihi...

C) *Išhād* : twenty lines and two witnessing clauses.

Date: 29 Ġumādā II 793 (?) / 2 July 1391 (?).

Text: Aqḍā l-Quḍāt Šihāb ad-Dīn Abū l-^cAbbās Aḥmad b. al-Marḥūm Šaraf ad-Dīn Abī l-Baqā³ Šāliḥ b. aš-Šaiḥ al-Marḥūm Šihāb ad-Dīn Abī l-^cAbbās Aḥmad ar- — aš-Šāfi^cī, al-Ḥākim in Damascus, attests to certification of the *išhād* of Aqḍā l-Quḍāt ^cAlā³ ad-Dīn, written at the left.

79. 12 × 25 cms.

Recto : Ten lines and two witnessing clauses.

Date: 12 Ša^cbān 796 (?) / 12 June 1394 (?).

Text: Šāliḥ b. Muḥammad b. Sāliḥ al-^cAinī from Qaryat اسدود acknowledges receipt of 120 dirhams from —.

Verso : Two-line filing notation at top.

102. 18.5 × 27 cms.

Recto : Twelve lines and two witnessing clauses.

Date: 1 Rabī^c II 789 (?) / 21 April 1387 (?).

Text: Fāṭima bint Faḥr ad-Dīn ^cUṭmān, zauḡat al-Marḥūm Nāšir ad-Dīn Muḥammad al-Ḥamawī, acknowledges that she received 885 Damascus dirhams from his estate, paid to her by aš-Šadr al-Aḡall al-Muḥtaram Šams ad-Dīn Muḥammad b. al-Marḥūm Ġamāl ad-Dīn ^cAbd Allāh b. Šaraf ad-Dīn Yaḥyā l-Adra^cī, Ġābī Auqāf al-Madrassa aš-Šalāḥīya and executor of her husband's estate, for the maintenance of their children, ^cUmar, Abū Bakr, Salmā, and Sārā.

104. 9.5 × 26 cms.

Recto : Thirteen lines, two witnessing clauses, and continuation in right margin. One hole for string.

Date: 19 Šauwāl 793/8 September 1391.

Text: Aḥmad b. Muḥammad b. ^cAlī, known as Ibn ar-R— as-Sa^cdī, outside Jerusalem, acknowledges that he received 36 dirhams from Muḥammad b. ^cUmar on behalf of Bait al-Māl.

105. 18×26 cms.

Recto : Fourteen lines and two witnessing clauses. Two holes for string; holes along center fold at top.

Date: 4 (?) Ramaḍān 795/13 (?) July 1393.

Text: Al-Ḥāḡḡ Ḥasan b. Salmān b. Muḥammad al-Ḥuṣrī acknowledges receipt of 200 dirhams from al-Qāḍī Šaraf ad-Dīn.

106. 18.5×24.5 cms.

Recto : Eleven lines and two witnessing clauses.

Date: Omitted.

Text: Aṣ-Šadr al-Aḡall Šihāb ad-Dīn Aḥmad b. al-Marḥūm Šihāb ad-Dīn Aḥmad b. Šaraf ad-Dīn ʿĪsā (?) acknowledges receipt of 100 dirhams as four months' maintenance for Kamāl, son of the late Šihāb ad-Dīn, from Šams ad-Dīn Muḥammad b. al-Marḥūm Ġamāl ad-Dīn b. ʿAbd Allāh, Amīn al-Ḥukm in Jerusalem.

108. 18×25 cms.¹⁵

Recto : ʿAlāma notation, eight lines, and four witnessing clauses.

Date: 3 Raḡab 790/8 July 1388.

ʿAlāma notation: Iʿtarafa bi-dālik. Katabahu (?) Abū Bakr aš-Šāfiʿī.

Text: Šīrīn ibnat ʿAbd Allāh, zauḡat Burhān ad-Dīn Ibrāhīm an-Nāširī, acknowledges receipt of 120 dirhams as maintenance for her children, Muḥammad and ʿAlī, from aš-Šaiḥ Šams ad-Dīn Muḥammad b. al-Marḥūm Šams ad-Dīn Muḥammad al-Ḥusbānī, Amīn al-Ḥukm in Jerusalem.

110. 10×27 cms.

Recto : Seventeen lines and two witnessing clauses.

Date: 12 Rabīʿ I 707 (?)/11 September 1307 (?).

Text: Aḥmad b. ʿAbd Allāh b. —, ʿAbd Allāh b. Hārūn, Ibrāhīm b. Ḥalīl b. Šalāḥ, and others from the village of Ramallah, included in the *waqf* of the Ḥaram of Hebron, acknowledge their debt of 950 dirhams, divided equally among them, to the beneficiaries of the *waqf*.

Verso : Filing notation.

¹⁵ This document is published by LOTFY: *Iqrārs*, 266-69.

112. 23 × 32.5 cms.

Recto :

A) *Iqrār* : [°]*alāma*, twelve lines, one interlinear *siyāqa*, two witnessing clauses, and two *tauqī*[°]s. Worn on top fold.

Date: 9 Raġab 795/21 May 1393.

[°]*Alāma*: Al-ḥamdu lillāh wa-as[°]aluhu t-taufiq.

Text: Al-Ḥāġġ Ḥasan b. [°]Alī b. [°]Uṭmān, known as Abū (?) an-Nūrī (?) l-Ḥalāwī l-Labbān, acknowledges that he is indebted to al-Ḥāġġ Šāliḥ b. Nāṣir al-Qaṭṭān in Jerusalem for 1150 dirhams.

Tauqī[°] (1): Li-yuṣḥad bi ṭubūtihi...

Tauqī[°] (2): Li-yuḥlaf. Aš-Šaiḥ Šams ad-Dīn aš-Šāfi[°] l- —.

B) Oath: four lines and three witnessing clauses.

Date: 16 Raġab 795/28 May 1393.

Text: Al-Ḥāġġ Šāliḥ swears that al-Ḥāġġ Ḥasan owes him 580 dirhams and acknowledges the soundness of the copper given in pledge.

Verso :

A) [°]*Alāmat ad-da[°]wā* in upper-left corner.

B) *Iṣḥād* written on left side: fourteen lines and three witnessing clauses.

Date: 21 Raġab 795/2 June 1393.

Text: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi[°], al-Ḥākim in Jerusalem and its districts and Nāṣir [°]alā l-Auqāf, attests to the certification of the two documents on *recto*.

C) Receipt: six lines and two witnessing clauses.

Date: 26 Ša[°]bān 795/7 July 1393.

Text: Al-Ḥāġġ Šams ad-Dīn Muḥammad receives additional payment of debt.

D) Receipt: three lines and three witnessing clauses.

Date: 15 Šafar 796/20 December 1393.

Text: Šams ad-Dīn Muḥammad receives further payment of debt.

113. 9 × 26 cms.

Recto : [°]*Alāma* notation, thirteen lines, and two witnessing clauses. Top edge torn and ragged.

Date: 7 Šafar 790/16 February 1388.

[°]*Alāma* notation: I[°]tarafa bi-dālik. Abū Bakr aš-Šāfi[°].

Text: Al-Ḥāḡḡ Ḥalīl b. Ḥasan b. Abān (?), known as al- —, acknowledges receipt of fifty dirhams from aš-Šaiḥ Šams ad-Dīn Muḥammad b. al-Qāḍī Ġamāl ad-Dīn ʿAbd Allāh al-Adraʿī, Nāẓir al-Aitām in Jerusalem.

115. 18.5 × 27 cms.

Recto : Seven lines and three witnessing clauses.

Date: 4 Ramaḍān 790/6 September 1388.

Text: Aš-Šadr al-Aḡall Šihāb ad-Dīn Aḥmad b. aš-Šaiḥ Šihāb ad-Dīn Aḥmad, known as Ibn al-Bauwāb, acknowledges receipt of 90 dirhams as three months' maintenance for Kamāl, orphaned son of Burhān ad-Dīn an-Nāṣirī, from aš-Šaiḥ Šams ad-Dīn Muḥammad b. al-Marḥūm aš-Šaiḥ Šihāb ad-Dīn Aḥmad al-Ḥusbānī, Amīn al-Ḥukm aš-Šāfiʿī.

Verso : Filing notation in upper-left corner.

116. 9 × 27.5 cms.

Recto : Twelve lines and two witnessing clauses.

Date: 18 Rabīʿ I 706 (?)/27 September 1306 (?).

Text: Zāʿid b. Sulaimān aš-Šubāḥī, Aḥū Šuḡāʿ, of Ramla, acknowledges receipt of 95 dirhams from the *waqf* of Hebron.

Verso : Filing notation at top.

118. 19 × 28 cms.

Recto : ʿAlāma notation, eight lines, one interlinear *siyāqa*, and two witnessing clauses.

Date: 7 Ġumādā II 790/13 June 1388.

ʿAlāma notation: Qubīḍa ḍālik bi-ḥuḍūrī. Katabahu Abū Bakr aš-Šāfiʿī.

Text: Aš-Šadr al-Aḡall al-Muḥtaram Šihāb ad-Dīn Aḥmad b. Šihāb ad-Dīn Aḥmad b. Šaraf ad-Dīn ʿAlī t-Turkī l-Ḥanafī acknowledges receipt of 600 dirhams as two months' maintenance for Kamāl, orphaned son of Burhān ad-Dīn an-Nāṣirī, from Šams ad-Dīn Muḥammad b. al-Marḥūm Šihāb ad-Dīn Aḥmad b. Muḥammad al-Ḥusbānī š-Šāfiʿī, Amīn al-Ḥukm.

Verso : Filing notation: Iṣḥād qabḍ Šihāb ad-Dīn Aḥmad b. al-Bauwāb (?) li-aitām an-Nāṣirī 600 dirhams (this number is written in *siyāqa*).

183. 18.5 × 27 cms.

Recto : Eleven lines and three witnessing clauses.

Date: 4 Ramaḍān 790/6 September 1388.

Text: Al-Ḥurma Šīrīn bint ʿAbd Allāh zauḡat al-Marḥūm Burhān ad-Dīn an-Nāširī acknowledges that she received 120 Damascus dirhams as two months' maintenance for her sons, Muḥammad and ʿAlī, from aš-Šaiḥ Šams ad-Dīn — ʿAbd Allāh b. Muḥammad b. aš-Šaiḥ al-Marḥūm Šihāb ad-Dīn Aḥmad al-Ḥusbānī š-Šāfiʿī, Amīn al-Ḥukm.

Verso : Four-line filing notation in upper-left corner: Iṣḥād qabḍ Šīrīn, zauḡat an-Nāširī, qabḍ farḍ 120 dirhams (this number is written in *siyāqa*).

184. 18.5 × 26 cms.¹⁶

Recto : Eleven lines, two lines of interlinear *siyāqa*, and two witnessing clauses. Two holes for string.

Date: 2 Ramaḍān 789/16 September 1387.

Text: As-Sitt Fāṭima bint al-Marḥūm Faḥr ad-Dīn ʿUṭmān b. Zain ad-Dīn ʿUmar, known as Ibn al-ʿAṭṭār, al-Ḥamawīya, zauḡat al-Marḥūm Nāšir ad-Dīn al-Ḥamawī, acknowledges that she received 375 dirhams as three months' maintenance for her children, ʿUmar, Abū Bakr (?), Salmā, and Sārā, from aš-Šaiḥ Šams ad-Dīn Muḥammad b. al-Marḥūm Ġamal ad-Dīn ʿAbd Allāh aš-Šāfiʿī, Amīn al-Ḥukm and al-Ġābī ʿalā waqf al-Madrassa aš-Šalāḥīya.

Verso : Filing notation: Farḍ zauḡat al-Ḥamawī.

185. 18 × 27 cms.

Recto : Nineteen lines.

Acknowledgment of estate inventory

Date: 29 Šauwāl 793/29 September 1391.

Name: (Ill) Ḥātūn bint Abī Bakr b. Ḥamīd al-Ḥamawī, zauḡat Qāsim b. ʿAlī b. Qāsim at-Tāġir in Jerusalem.

Place: Not specified.

¹⁶ Published in *ibid.*, 262-66.

Heirs: Her husband, Qāsim, and her cousin, Ḥusain b. Mūsā b. Ḥamīd, present with her.

Verso: Three-line continuation and two witnessing clauses.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi'ī.

186. 17.5 × 24.5 cms.

Recto: Eleven lines and three witnessing clauses. Tears and holes along upper folds.

Date: 22 Rabī' II 789/12 May 1387.

Text: Aḥmad b. Šalāḥ b. Ibrāhīm al-Ḥuṣrī l-Ḥalīlī, al-Ḥāğğ Aḥmad b. Muḥammad b. 'Alī l-Ḥuṣrī l-Miṣrī, and Ya'qūb b. Ibrāhīm b. Ishāq al-Ḥalīlī l-Ḥuṣrī acknowledge their indebtedness of 180 Damascus dirhams to Aḥmad b. 'Alī b. Maḥmūd al-Qaffāš.

Verso: Three four-line receipts for payments from each of the debtors mentioned on recto.

187. 20 × 28 cms.

Recto: Eleven lines and two witnessing clauses. Two holes for string.

Date: 30 Ramaḍān 789/14 October 1387.

Text: Fāṭima ibnat al-Marḥūm Faḥr ad-Dīn 'Uṭmān b. Zain ad-Dīn 'Umar al-Ḥamawīya, zaūğat al-Marḥūm Nāšir ad-Dīn Muḥammad al-Ḥamawī at-Tāğir, acknowledges receipt of 125 dirhams from estate of her husband as three months' maintenance for her son, Abū Bakr, and 360 dirhams for 'Umar, Salmā, and Sārā from aš-Šadr al-Ağall Šams ad-Dīn Muḥammad b. aš-Šaiḥ Ḥasan b. 'Abd Allāh al-Aḍra'ī, al-mutakallim 'alā tarikat zaūğihā.

188. 12 × 30 cms.

Recto: Eight lines and two witnessing clauses.

Date: 22 Šafar 790 (?)/2 March 1388 (?).

Text: Al-Ḥurma Širīn bint 'Abd Allāh ar-Rakkāb, zaūğat Burhān ad-Dīn an-Nāširī, acknowledges receipt of 120 dirhams as one month's maintenance for her sons, Muḥammad and 'Alī, from aš-Šaiḥ Šams ad-Dīn Muḥammad b. Ğamāl ad-Dīn 'Abd Allāh al-Aḍra'ī, the guardian of her children.

Verso: Two-line notation in upper-left corner: Farḍ aulād an-Nā[širī].

189. 13 × 27 cms.

Recto : Twenty-six lines and one-line continuation and two witnessing clauses in right margin. Two holes for string.

Acknowledgment of estate inventory

Date: 12 Šauwāl 793/12 September 1391.

Name: (Ill) Al-Ḥāḡḡa Fāṭima bint Muḥammad b. ʿAlī d-Dimašqīya.

Place: Dār known as al-Ḥāḡḡ ʿUmar al-Ḥallāq in Ḥarat al-Maḡāriba.

Heirs: Her husband, Mūsā b. Aḥmad b. Šihāb an-Naṭṭāʿ, present with her, and Bait al-Māl.

Authorization: Conducted in the presence of Ḥālid b. Šams ad-Dīn Muḥammad b. al-Ḥallāʿī on behalf of Bait al-Māl.

190. 13 × 33.5 cms.

Recto : Twelve lines, one line of interlinear *siyāqa*, and three witnessing clauses.

Date: 11 Šauwāl 784/18 December 1382.

Text: Al-Ḥāḡḡ Ḥalīl b. Saʿīd, — ʿAbd ar-Raḥmān, Aḥmad b. Maṣṣūr, Ḡamāl ad-Dīn Aḥmad, headmen of the village of Wādī —, acknowledge the receipt of 289 dirhams from Nāṣir ad-Dīn Muḥammad b. ʿAlāʾ ad-Dīn ʿAlī l-Ḥamawī t-Tāḡir in Jerusalem, for olives.

Verso : Three-line filing notation: Iṣḥād ʿalā ahl Wād — bi-qabḍ — az-zaitūn.

192. 19.5 × 28 cms.

Recto : Eight lines and two witnessing clauses. Holes in text.

Date: 5 al-Muḥarram 790/15 January 1388.

Text: Širīn bint ʿAbd Allāh, zauḡat al-Marḥūm Burhān ad-Dīn an-Nāṣirī, acknowledges receipt of 160 Damascus dirhams as four months' maintenance for her two sons, Muḥammad and ʿAlī, from Šams ad-Dīn Muḥammad b. Ḡamāl ad-Dīn b. ʿAbd Allāh, Amīn al-Ḥukm aš-Šāfiʿī.

Verso : Filing notation in upper-left corner.

193. 18.5 × 25 cms.

Recto : Fourteen lines and three witnessing clauses. Holes in text.

Acknowledgment of estate inventory

Date: 8 Raġab 795/20 May 1393.

Name: (Ill) Al-Amīr ʿAlāʾ ad-Dīn ʿAlī b. Faḥr ad-Dīn ʿUṭmān b. Baḥtiyār, a member of the Damascus *ḥalqa*.

Place: Jerusalem.

Heirs: His wife, Sutait bint ʿAlāʾ ad-Dīn b. ʿAlī, and his children, Badr ad-Dīn Ḥasan, Ḥusain, Muḥammad, ʿUmar, Sitt al-ʿAiš, Fāṭima, Muġul, and Aiduġdī.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

Verso : Two notations: dates (?).

194. 9.5 × 26 cms.

Recto : Eleven lines, four lines of interlinear *siyāqa*, and two witnessing clauses.

Date: 5 Rabīʿ I (?) 770 (?)/18 October (?) 1368 (?).

Text: ʿAbd Allāh b. Muḥammad b. Saʿīd, Mufliḥ b. Ḥusain (?), and Muḥammad b. Aḥmad b. Ḥasan -- *ruʿasāʾ* of the village of ʿAin ʿArīk¹⁷ -- make an acknowledgment regarding crops.

Verso : Three-line filing notation in upper-left corner.

198. 17 × 25 cms.

Recto : Six lines and three witnessing clauses.

Date: 10 Ġumādā II 786/30 July 1384.

Text: ʿAlī b. Abī Bakr b. ʿAlī ṭ-Ṭaḥḥān acknowledges debt of 200 Damascus dirhams to Abū Bakr b. ʿAlī b. Muḥammad al-Ḥabbāz.

199. 8.5 × 24.5 cms.

Recto : Eleven lines and two witnessing clauses. One hole in text.

Date: 12 Ġumādā II 787/21 July 1385.

Text: Al-Ḥāġġ Muḥammad b. ʿAbd al-Ḥāliq (?) b. Muḥammad al- — aṭ-Ṭaḥḥān acknowledges indebtedness to Nāṣir ad-Dīn Muḥammad al-Ḥamawī t-Tāġir of 39 Damascus dirhams.

¹⁷ HÜTTEROTH: *Historical Geography*, 121.

201. 14×36.5 cms.

Recto : Ten lines and two witnessing clauses.

Date: 2 al-Muḥarram 780/1 April 1378.

Text: Al-Muʿallim ʿAlī b. Muḥammad b. ʿAbd Allāh al-Baġdādī l-Ḥaiyāt acknowledges indebtedness of 85 dirhams to aṣ-Ṣadr Šams ad-Dīn Muḥammad b. ʿAlī b. Muḥammad al-Ḥamawī.

202. 20×24 cms.

Recto : Twelve lines and two witnessing clauses.

Date: 25 Dū l-Ḥiġġa 795/1 November 1393.

Text: Ar-Raʿīs ʿUmar b. Abī Bakr b. Ṭarḥān, ar-Raʿīs Saṅġar b. ʿAiyāš b. Muẓaffar, and ar-Raʿīs Nišwān b. Ġālī b. Muḥammad -- al-ʿĀmiriyīn ar-ruʿasāʾ in the village of Nūbā,¹⁸ included in the *waqf* of Ḥaram al-Quds -- acknowledge that they have stored enumerated crops for the beneficiaries of the *waqf* of the Ḥaram.

Verso : Two-line filing notation.

204. 26×29 cms.

Recto : Nine lines and five witnessing clauses.

Date: 6 Dū l-Ḥiġġa 778 (?)/16 April 1377 (?).

Text: Sitt al-Bintain bint Ḥasan b. ʿAlī, known as al-Bilbaisīya, acknowledges that all figs, grapes, and olives of an orchard in Ḥārat Banī Saʿd shall be *waqf* for the benefit of al-Māristān aṣ-Ṣalāḥī¹⁹ after the death of her brother, ʿUmar.

205. 17.5×24 cms.²⁰

Recto : Thirteen lines and two witnessing clauses. Smudge at upper right.

Date: Mid-decade of Ġumādā II 781/24 September-2 October 1379.

Text: Fāṭima ibnat al-Marḥūm ʿAlam ad-Dīn Sulaimān b. Abān, zaūġat al-Marḥūm Mūsā b. ʿAbd Allāh al-Qalānisī, acknowledges receipt of 360 dirhams from her brother Šams ad-Dīn Muḥammad, the executor of her husband's estate.

¹⁸ Nūba in *ibid.*, 124.

¹⁹ A hospital established by Ṣalāḥ ad-Dīn in 583/1187 in ad-Dibāġa Quarter. AL-ʿĀRIF: *Al-Mufaṣṣal*, 187-88.

²⁰ Published by LOTFY: *Iqrārs*, 269-72.

206. 24 × 26.5 cms.

Recto : Eleven lines and two witnessing clauses. Water stained at left.

Date: 5 Ġumādā II 775/22 November 1373.

Text: Aš-Šaiḥ Šams ad-Dīn Muḥammad b. al-Marḥūm Sirāğ ad-Dīn °Umar b. al-Marḥūm Badr ad-Dīn Ḥusain, Imām aš-Šaḥrā aš-Šarīfa wa-Šaiḥ Zāwiyat Ḥanqāh al-Marḥūm Muḥammad Bāk; °Alā° ad-Dīn °Alī b. al-Marḥūm Badr ad-Dīn Ḥusain, an-Nāzir for the above-mentioned Ḥanqāh; and aš-Šaiḥ Šafī d-Dīn Maḥmūd b. al-Marḥūm Sirāğ ad-Dīn °Umar b. °Uṭmān, Ḥādim al-Ḥanqāh, acknowledge receipt of 2914 dirhams from Nāṣir ad-Dīn Muḥammad b. al-Marḥūm Badr ad-Dīn Ḥusain, brother of the Nāzir, this being *waqf* income for the Ḥanqāh from Ḥimṣ and Aleppo.

207. 19.5 × 28 cms.

Recto : Fifteen lines, three witnessing clauses and notation (*ṭalāt nusaḥ*) in right margin. One hole for string; stained at right.

Acknowledgment of estate inventory

Date: 12 Dū l-Ḥiğga 796/7 October 1394.

Name: (Ill) Ama al-°Arabīya bint al-Marḥūm Qādī l-Quḍāt Sirr ad-Dīn al-Mālikī, former wife of al-Ḥaṭīb Muḥammad.

Place: Not specified.

Heirs: Qādī l-Quḍāt Nāṣir ad-Dīn, absent in Cairo, and her daughters, Salmā, absent in Ramla, and Sutaia, absent in Tripoli.

Authorization: Conducted in the presence of Šārim ad-Dīn b. Ibrāhīm b. Nāṣir ad-Dīn Muḥammad al-Miṣyāqī aš-Šihābī, Nā°ib as-Salṭana and Nāzir al-Ḥaramain,²¹ with the permission of the Šāfi°i Court.

Verso : Three-line continuation (?) written on right side.

208. 24 × 32.5 cms.

Recto :

A) *Iqrār* : °alāma, five lines, six witnessing clauses, two *tauqī°s* and an °alāma notation in right margin.

Date: 6 Ša°bān 793/9 July 1391.

°Alāma : Al-ḥamdu lillāh ḡalla ḡalāluhu.

²¹ I have found no mention of a viceroy of this name at this date.

Text: Aš-Šaiḥ Šams ad-Dīn Muḥammad b. Aḥmad b. al-Ḥāḡḡ Ḥasan b. Ġāzī acknowledges a debt of 375 dirhams to Fāṭima bint Ibrāhīm b. Ġāzī, zauḡat Aḥmad al-Ḥimsāʿī (?) l-Ḥ—.

Tauqīʿ (1): Li-yuṣḥad bi-ṭubūt al-faṣl.

Tauqīʿ (2): Li-yuḥlaf.

ʿ*Alāma* notation: Iʿtarafa ʿindī bi-dālik. Katabahu Muḥammad b.—.

B) *Ḥalf*: three lines and two witnessing clauses.

Date: 3 Rabīʿ II 797/26 January 1395.

Text: Fāṭima swears in court that she is entitled to debt of Šams ad-Dīn Muḥammad in the amount of 285 dirhams.

C) *Iṣḥād*: six lines and three witnessing clauses.

Date: 6 Rabīʿ II 797/29 January 1395.

Text: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī, al-Ḥākim in Jerusalem, attests to certification of the claim and the *iṣḥād* of aš-Šaiḥ Taqī d-Dīn Abū Bakr, Ḥalīfat al-Ḥukm aš-Šāfiʿī in Jerusalem, written on *verso*.

Verso:

A) ʿ*Alāmat ad-daʿwā* written in upper-left corner.

B) Receipt written on left side: four lines and two witnessing clauses.

Date: 24 Šafar 794/21 January 1391 and 3 Ramaḍān 794/24 July 1392.

Text: Two receipts for amounts of debt on *recto*.

C) Receipt written beneath B: four lines.

Date: 7 Šaʿbān 795/18 June 1393.

Text: Receipt for amount of debt on *recto*.

D) *Iṣḥād* written on right side: ʿ*alāma*, seven lines, five witnessing clauses, and an ʿ*alāmat ad-daʿwā* and a *tauqīʿ* in right margin.

Date: 3 Rabīʿ II 797/26 January 1395.

ʿ*Alāma*: Al-ḥamdu lillāh wa-asʿaluhu t-taufīq.

Text: Aš-Šaiḥ Taqī d-Dīn Abū Bakr b. al-Marḥūm Muḡīr ad-Dīn Abī ʿAmr ʿUṭmān b. al-Marḥūm Šalāḥ ad-Dīn — Ḥalīl, Ḥalīfat al-Ḥukm, certifies the claim on *recto*.

Tauqīʿ: Li-yuṣḥad bi-ṭubūtihi....

E) *Iqrār* written beneath D: four lines and two witnessing clauses.

Date: 10 Rabīʿ II 797 (?)/2 February 1395 (?).

Text: Fāṭima bint Ibrāhīm acknowledges receipt of an amount from the estate of al-Ḥāḡḡ Muḥammad designated on *recto*.

209. 22.5 × 33.5 cms.

Recto : °*Alāma*, seven lines, seven witnessing clauses, and a *tauqī*°. One hole for string.

Date: 1 Šauwāl 788/26 October 1386.

°*Alāma* : Al-ḥamdu lillāh °alā ni°mātihi.

Text: Aš-Šadr al-Ağall Nāšir ad-Dīn Muḥammad al-Ḥamawī, one of the leading merchants in Jerusalem (aḥad a°yān as-sāda at-tuğğār bil-Quds aš-Šarīf) acknowledges in illness that he has given his daughter, Fāṭima, zauḡat Kamāl ad-Dīn Aḥmad b. al-Marḥūm aš-Šaiḥ Sa°d ad-Dīn Muḥammad b. al-Marḥūm aš-Šaiḥ Šams ad-Dīn Muḥammad, 10,000 dirhams.

Tauqī° : Li-yušhad bi-ṭubūt mā qāmat bihi l-baiyina...

Verso : *Išhād* : °*alāmat ad-da°wā*, eleven lines, and three witnessing clauses.

Date: 7 Dū l-Qa°da 788/30 November 1386.

Text: Aqḏā l-Quḏāt Šams ad-Dīn Abū °Abd Allāh Muḥammad b. Šaraf ad-Dīn Abī °Uṭmān Sa°id b. Tāğ ad-Dīn Abī Muḥammad °Abd ar-Raḥmān al-Anšārī z-Zawārī š-Šāfi°i,²² al-Ḥākim in Jerusalem and its districts, attests to certification of *iqrār* on *recto*.

210. 24.5 × 34.5 cms.

Recto : °*Alāma*, twelve lines, five witnessing clauses, and a *tauqī*° in right margin. Water stained; hole in right margin.

Date: 2 Rabī° II 791/31 March 1389.

°*Alāma* : Al-ḥamdu lillāh °alā kull ḥāl.

Text: Aš-Šaiḥ Muḥyī d-Dīn Yaḥyā b. al-Marḥūm Badr ad-Dīn Ḥusain, known as Bīrūwā b. Zain ad-Dīn Zakariyā t-Turkī,²³ Šaiḥ [Zāwiyat] Muḥammad Bāk in Jerusalem, acknowledges his indebtedness of 1,600 Damascus dirhams to his wife and cousin, al-Mašūna Yāl-quṭlūwā (?) bint al-Marḥūm Zain ad-Dīn Maḥmūd b. Zakariyā at-Turkīya, *al-muğāwira* in Jerusalem, and declares that everything in his residence inside the Zāwiya is her property.

Tauqī° : Li-yušhad bi-ṭubūtihi bi-mauğabihi wa-billāh at-taufīq.

²² Appointed as judge in 788/1386 according to MUĞİR AD-DİN: *al-Uns*, II, 127.

²³ See IBN ḤAĞAR AL-°ASQALĀNĪ: *ad-Durar*, II, 47-48: Bīrū b. Ḥāmid b. Ḥusain al-Muqri°.

Verso : *Iṣhād* : °*Alāmat ad-da^cwā*, ten lines, and five witnessing clauses.

Date: 3 Rabī° II 791/1 April 1389.

Text: Al-Qāḍī Ḥair ad-Dīn Abū l-Mawāhib Ḥalīl b. aš-Šaiḥ Šaraf ad-Dīn Abī r-Rūḥ °Isā b. aš-Šaiḥ Šams ad-Dīn Abī l-Wahhāb °Abd Allāh al-Ḥanafī, al-Ḥākim in Jerusalem, attests to certification of *iqrār* on *recto*.

211. 22 × 33.4 cms.

Recto : °*Alāma*, seven lines, seven witnessing clauses, and a *tauqī*° in right margin. Two holes for string.

Date: 1 Šauwāl 788/26 October 1386.

°*Alāma* : Al-ḥamdu lillāh °alā ni°mātihi.

Text: Aṣ-Šadr al-Ağall Nāṣir ad-Dīn Muḥammad b. °Alā° ad-Dīn °Alī l-Ḥamawī acknowledges in illness that he has given 10,000 dirhams to his adolescent son, Muḥammad.

Tauqī° : Li-yuṣḥad bi-tubūtihi...

Verso : *Iṣhād* : °*alāmat ad-da^cwā*, eleven lines, and three witnessing clauses.

Date: 2 Dū l-Qa°da 788/25 November 1386.

Text: Aqdā l-Quḍāt Šams ad-Dīn Abū °Abd Allāh Muḥammad b. Šaraf ad-Dīn Abī °Uṭmān Sa°id b. Tāğ ad-Dīn Abī Muḥammad °Abd ar-Raḥmān al-Anṣārī z-Zawārī š-Šafi°i attests to certification of *iqrār* on *recto*.

280. 13 × 34.5 cms.

Recto : Sixteen lines and two witnessing clauses.

Date: 1 Ğumādā II 707/8 December 1306.

Text: Yūsuf b. [°Āmir] al-°Azīz (?) ar-Raba°i from the village of Dūrā²⁴ acknowledges indebtedness of 5500 (?) dirhams to the *waqf* of Hebron.

Verso : Filing notation.

287. 33 × 44 cms.²⁵

Recto : Eleven lines and two witnessing clauses.

Date: 22 Šafar 787/4 April 1385.

Text: As-Sitt al-Mašūna al-Muḥağğaba Fāṭima ibnat al-Marḥūm Faḥr ad-Dīn b. Zain ad-Dīn °Umar al-Ḥamawīya, zauğ aṣ-Šadr al-Ağall

²⁴ HÜTTEROTH: *Historical Geography*, 124.

²⁵ Published by LOTFY: *Iqrārs*, 272-76.

Nāṣir ad-Dīn al-Ḥamawī, acknowledges receipt from him of 40 Egyptian dinars as deferred *ṣadāq* and her indebtedness of 200 Damascus dirhams to him.

289. 22 × 32.5 cms.²⁶

Recto : Seven lines and two witnessing clauses.

Date: 4 Šauwāl 782/2 January 1381.

Text: Fāṭima ibnat ʿAbd Allāh b. Muḥammad al-Ḥalīliya, present in Jerusalem, acknowledges that she has no claim on the husband who divorced her, aš-Šaiḥ Burhān ad-Dīn an-Nāṣirī, a Šūfī in al-Ḥānqāh aš-Šalāḥiyya, and that she received three and one-half months' maintenance for her child.

Verso : Filing notation.

312. 18.5 × 27 cms.

Recto : Thirteen lines and two witnessing clauses. One hole in text.

Date: 18 Rabīʿ I 797/21 January 1395.

Text: Šams ad-Dīn Muḥammad b. Farağ b. Yazīd, one of the *ḥuddām* at the Dome of the Rock, acknowledges receipt of 30 Damascus dirhams from the depository of the Šāfiʿī Court of al-Qāḍī Šaraf ad-Dīn, deposited from the estate of al-Ḥāğğ Muḥammad Nağīb.

313. 13.9 × 32.2 cms.

Recto : Eight lines and two witnessing clauses. Ink blotches at bottom.

Date: 4 Ġumādā I 790/11 May 1388.

Text: Al-Ḥurma Širīn bint ʿAbd Allāh (?), zauğ al-Marḥūm Burhān ad-Dīn an-Nāṣirī, acknowledges receipt of 150 (?) Damascus dirhams' maintenance for her children, Muḥammad and ʿAlī, from aš-Šaiḥ Šams ad-Dīn (?) Muḥammad (?).

314. 18 × 26.5 cms.

Recto : Thirteen lines and two witnessing clauses.

Acknowledgment of estate inventory

Date: 30 Šaʿbān 796/30 June 1394.

Name: (Ill) Salmā bint Muḥammad b. ʿAlī l-Miṣriyya.

²⁶ Published in *ibid.*, 258-62.

Place: Dār Ibn al-Ḥanbalī.

Heirs: Bait al-Māl.

Authorization: Conducted in the presence of al-Ḥāḡḡ Šihāb ad-Dīn Aḥmad al-Ḥalabī l-ʿAllāf, Šādd Bait al-Māl, and signatory *šuhūd* from the Šāfiʿī Court.

315. 28.9 × 39 cms.²⁷

Recto : ʿAlāma, eight lines, five witnessing clauses, and a *tauqīʿ*.

Date: 2 Rabīʿ II 791/1 March 1389.

ʿAlāma : Al-ḥamdu lillāh ʿalā kull ḥāl.

Text: Al-Mašūna Yalqaṭlū bint al-Marḥūm Zain ad-Dīn Maḥmūd b. aš-Šaiḥ Zakarīyā t-Turkiya, zauḡat Muḥyi d-Dīn Yaḥyā b. al-Marḥūm Badr ad-Dīn Ḥusain b. aš-Šaiḥ Zakarīya, whose father is known as Bīrūwā, Šaiḥ Zāwiyat Muḥammad Bāk in Jerusalem,²⁸ acknowledges that her husband and cousin is her only legal heir.

Tauqīʿ : Li-yuṣḥad bi-ṭubūtihi...

Verso : *Iṣḥād* : ʿalāmat ad-daʿwā, ten lines, and four witnessing clauses.

Date: 3 Rabīʿ II 791/2 March 1389.

Text: Al-Qāḍī Ḥair ad-Dīn Abū l-Mawāhib Ḥalīl b. aš-Šaiḥ Šaraf ad-Dīn Abū l-Rūḥ ʿIsā b. aš-Šaiḥ Ġamāl ad-Dīn Abī l-Barakāt ʿAbd Allāh al-Ḥanafī, al-Ḥākim in Jerusalem, attests to certification of the content of the document on *recto*.

319. 17.4 × 26.5 cms.

Recto : Fifteen lines, four witnessing clauses, and a squiggle in lower-right margin. Water stained.

Acknowledgment of estate inventory

Date: 17 Šauwāl 793/17 September 1391.

Name: Fāṭima bint Ibrāhīm b. Muḥammad ad-Dimašqīya and her husband, al-Ḥāḡḡ ʿAlī b. Abī Bakr b. ʿAlī l-Miṣrī.

Place: Jerusalem.

Heirs: Each other and their son, Ibrāhīm.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

²⁷ Published in *ibid.*, 278-87.

²⁸ See footnote no. 23 above.

325. 17.5 × 26 cms.

Recto : Thirteen lines and three witnessing clauses. Water stained; holes at edges and in text.

Date: 12 Rabī^c I 797/5 January 1395.

Text: Al-Maulā Zain ad-Dīn Yūnus (?) b. al-Marḥūm al-Maulā ʿImād ad-Dīn Ismāʿīl b. Ġānim acknowledges receipt of 186 Damascus dirhams from the depository of the Šāfiʿī Court from the estate of al-Ḥāḡḡ Muḥammad, derived from rent of his shop in Sūq al-Wasatānī for the *waqf* of al-Masḡid al-Aqṣā, with the permission of Nāʾib as-Saltāna aḡ-Zāhirī and Nāʾib al-Ḥaramain (?).

341. 27.5 × 38 cms.

Recto : Six lines, three lines of entries with *siyāqa* numbers, and two witnessing clauses.

Date: 27 Šafar 707/28 August 1307.

Text: Ḥalīl b. Abī l— b. ʿAzīz, Ḥusain b. Manṣūr b. علان, Ḥusain b. Miftāḥ b. Muḥammad, Mūsā b. Muḥammad b. Mušrif al-ʿAbbāsī -- al-ruʿasāʾ in the village of Ḥalḥūl²⁹ -- acknowledge prices paid for crops.

Verso : Filing notation in upper-left corner: Ḥuḡḡa ʿalā ruʿasāʾ qaryat Ḥalḥūl bit-taqwiya.

342. 25 × 35 cms.

Recto : Ten lines, one line of interlinear *siyāqa*, and two witnessing clauses.

Date: 7 (?) Ġumādā II 789 (?) / 25 May 1387 (?).

Text: Fāṭima bint al-Marḥūm Faḥr ad-Dīn ʿUṭmān b. Zain ad-Dīn ʿUmar al-Ḥamawīya, zauḡ al-Marḥūm Nāšir ad Dīn al-Ḥamawī, acknowledges receipt of 691 Damascus dirhams as maintenance for her children ʿUmar, Abū Bakr, Salmā, and Sārā, from aṣ-Šadr al-Aḡall Šams ad-Dīn Muḥammad b. al-Marḥūm Ġamāl ad-Dīn ʿAbd Allāh b. Šaraf ad-Dīn Yaḥyā l-Adraʿī, Amīn al-Ḥukm in Jerusalem and executor of the estate of the deceased.

²⁹ HÜTTEROTH: *Historical Geography*, 123.

344. 27.1 × 37 cms.

Recto : Twenty-five lines, three witnessing clauses, and a squiggle in right margin. Water stained.

Acknowledgment of estate inventory

Date: The document is not dated, though a transaction dated 29 Raġab, 783/19 October 1381 is mentioned in the text.

Name: (Ill) Yūsuf b. Ibrāhīm b. Abī l-Ḥasan al-Miṣrī l-^cAṭṭār.

Place: His *sakan* in Dār al-Ḥāġġ Aḥmad b. Salām and his shop in Sūq aṣ-Ṣalāḥīya.

Heirs: His mature son, Ibrāhīm, present with him; his wife, Baraka bint Nāṣir b. Yūsuf al-Miṣrīya, present; and his daughter, Fariḥa, absent in Cairo.

Authorization: Al-Qāḍī Šaraf ad-Dīn aṣ-Šāfi^cī.

345. 28.2 × 38.2 cms.

Recto :

A) *Iqrār* : thirteen lines, five witnessing clauses, and a notation in right margin.

Date: 2 Rabī^c II 793/9 March 1391.

Text: Ma^crūf b. Ḥalīl b. Surūr al-Miṣrī (?) l-Mukārī (?), resident in Jerusalem, acknowledges indebtedness of 1200 Damascus dirhams to Šams ad-Dīn Muḥammad b. al-Ḥāġġ Ġāzī (?) b. ^cUṭmān az-Zaidī (?) l- — al-Adamī, resident in Jerusalem.

Notation: Li-yuḥlaf.

B) *Half* : four lines and three witnessing clauses.

Date: — Šafar 79—.

Text: Šams ad-Dīn Muḥammad gives an oath involving the above *iqrār*.

346. 13.5 × 40 (?) cms.

Recto : Fourteen lines and two witnessing clauses. Hole at top.

Date: 2 Ġumādā I 706 (?)/9 November 1306 (?).

Text: Ḥusain b. Fāris b. Ġarīr and Šāliḥ b. Muḥammad (?) b. ورید from the village of ^cAin Ibrūd³⁰ in the district of Jerusalem acknowledge their receipt of 1400 Damascus dirhams from Dīwān al-Ḥaram in Jerusalem for oil sold to the Ḥaram.

Verso : Filing notation with *siyāqa* numbers in upper-left corner.

³⁰ *Ibid.*, 121.

347. 26 × 35 cms.

Recto : Twenty-nine lines and one line of interlinear *siyāqa*. One hole for string; one hole in text.

Date: 23 Šafar 796/28 December 1393.

Text: Aš-Šaiḥ Sirāğ ad-Dīn ʿUmar b. — acknowledges debts and possessions³¹ and appoints an executor of his estate for his children.

Verso : Four-line continuation and three witnessing clauses.

348. 13 × 44 cms.

Recto : Seventeen lines and three witnessing clauses. A hole at top left.

Date: 17 Dū l-Ḥiğga 706/19 June 1307.

Text: Muḥammad b. Zakarīyā b. Muflīḥ, ʿAbd Allāh b. Muḥammad b. Sulaimān, and Ismāʿīl b. Aḥmad b. ʿUmar from the village of ʿAin ʿArīk in the *waqf* of al-Ḥaram aš-Šarīf al-Muqaddas, acknowledge their indebtedness of 950 dirhams to the *waqf* of al-Ḥaram aš-Šarīf.

Verso : Three-line filing notation in upper-left corner.

349. 24.8 × 48 cms.

Recto : Pious formula at top; an ʿalāma notation at top left and another heading at top right of text; eight lines of text; a notation at the end; four witnessing clauses; and a notation in lower-right corner. Holes in text

Date: 18 Rağab 723/23 July 1323.

ʿAlāma heading: Aqarra l-muqirr al-maḍkūr bi-mā fihi ladaiya wa-ḥakamtū bi-ṣiḥḥat iqrārihi. Katabahu Aḥmad b. Ḥurramšāh al-Qūnawī (?), Ḥāmid Allāh taʿāla.

Text: Al-Ağall Ḥasan b. — acknowledges purchase of a Circassian *mamlūk* named — b. ʿAbd Allāh for 670 silver dirhams from al-Amīr al-Muʿazzam Malik al-Umarāʾ wal-Akābir Ġāmiʿ al-Maḥāmid wal-Makārim — al-Mamlaka al-Atābak Timūrbūğā b. — Malik al-Umarāʾ wal-Aʿāzim Nikūtāi.

Lower notation: Šaḥḥa t-tārīḥ wal-ilḥāf (?).

Verso : Notation in Uigur (?) script.

³¹ I have not classified this document as an estate inventory because it does not conform to the regular format of that genre; it has much in common with a will (*waṣīya*).

350. 18.5 × 53.5 cms.

Recto :

A) *Iqrār* written at top: [°]*alāma*, ten lines, four witnessing clauses, and two *tauqī*[°]s written in right margin.

Date: 13 Ša[°]bān 794/5 July 1392.

[°]*Alāma* : Al-ḥamdu lillāh Aḥkam al-Ḥākimīn.

Text: Muḥyī (?) d-Dīn Muḥammad b. al-Marḥūm Šalāḥ ad-Dīn Šalāḥ b. al-Marḥūm Muḥyī (?) d-Dīn Muḥammad at-Tāğir al-Manādīlī acknowledges indebtedness of 575 dirhams to aṣ-Šadr al-Ağall Ġamāl ad-Dīn Yūsuf b. [°]Abd Allāh b. Muḥammad b. Šalār an-Nassāğ.

Tauqī[°] (A): Li-yuṣḥad bi-ṭubūt mā qāmat bihi l-baiyina fihi bāṭinan wa-zāhiran.

Tauqī[°] (B): Li-yuḥlaf.

B) *Iqrār* written beneath A: [°]*alāma* notation, five lines, and five witnessing clauses.

Date: 8 al-Muḥarram 796/13 November 1393.

[°]*Alāma* notation: I[°]tarafa [°]indī bi-ḡālik. Kataba [°]Isā b. Ġānim aṣ-Šāfi[°]i, laṭafa llāh bihi.

Text: Ġamāl ad-Dīn Yūsuf acknowledges receipt of 575 dirhams from Muḥammad b. Šalāḥ.

Verso :

A) *Iṣḥād* written at left: [°]*alāma*, eleven lines, four witnessing clauses, and an [°]*alāmat ad-da[°]wā* and a *tauqī*[°] written at right of text.

Date: 13 Dū l-Ḥiğğa 795/20 October 1393.

[°]*Alāma* : Al-ḥamdu lillāh wa-as[°]aluhu t-taufīq.

Text: Aqḡā l-Quḡāt Abū [°]Abd Allāh Muḥammad b. Aqḡā l-Quḡāt Bahā[°] ad-Dīn b. Muḥammad b. aṣ-Šaiḡ [°]Alam ad-Dīn Muḥammad al-Quraṣī l-Bahnasī š-Šāfi[°]i attests to certification of the *iqrār* on recto.

Tauqī[°] : Li-yuṣḥad bi-ṭubūtihi...

B) *Ḥalf* written to right of B: nine lines and two witnessing clauses.

Date: 23 Dū l-Ḥiğğa 795/30 October 1391.

Text: Ġamāl ad-Dīn Yūsuf swears before al-Qāḡī l-Bahnasī š-Šāfi[°]i that he is entitled to 575 dirhams from the acknowledger on *recto* and that he has not received any part of it.

C) *Iṣḥād* written beneath A: eleven lines, and three witnessing clauses.

Date: 8 al-Muḥarram 796/13 November 1393.

Text: Al-Qāḡī Šaraf ad-Dīn aṣ-Šāfi[°]i attests to certification of the *iṣḥād* of Ġamāl ad-Dīn al-Bahnasī written above.

357. 17 × 107 cms.

Recto : Top missing. Incomplete heading, twenty-four lines, five witnessing clauses, and a note in right margin. Holes in text.

Date: 17 Rabī^c I 726/21 February 1325.

Heading: [] aš-šar^cī [] mas³ulan ^canhu (?) Aḥmad b. Yūsuf b. (?) Aḥmad al-Muhāğirī (?).

Text: Šams ad-Dīn Muḥammad b. Farāmurz b. Širwānšāh makes an acknowledgment regarding a portion of the village بدزارود. The village Mārğank is also mentioned, as well as the name Sultān al-Ğuzāt wal-Muğāhidīn al-Amīr Timūr (?) Tāš b. an-Nūwīn al-A^czam Sultān Umarā³ al-^cArab wal-^cAğam — ... Iskandar b. al-Ḥān — Šāḥib al-Barr wal-Iḥsān al-Amīr Ğūbān. ³²

Marginal note: Ḥarrarahu — al-Muhāğirī (?).

358. 25 × 67.5 cms.

Recto : Four-line ^calāma notation, seven lines, and six witnessing clauses.

Date: 2 Dū l-Ḥiğğa 747/16 March 1347.

^cAlāma notation: Ḥasbī llāh ta^cālā wa-ni^cama l-Wakīl, maḍmūn hādā l-kitāb ṭābit ^cindī. Katabahu l-Faqīr ilā llāh ta^cālā Muḥammad b. Sulaimān aš-Šāfi^cī l-Qaḍā³ī, Ḥākim al-mamālik wa-^casākirihā...

Text: Al-Amīr Aḥmad b. Šaiḥ b. ملح Šāh al-Bağdādī, known as Qūrğī, and Muḥammad Bak b. İlğak b. Ya^cqūb al-Bağdādī, attendants of al-Amīr al-Mu^cazzam Malik al-Umarā³ Timūrbugā Bak, acknowledge that they rented half of the two villages called مراوکوی ایلجک (?) and ابریم (?) for six years for 300 dirhams.

360. 16.4 × 67 cms.

Recto : Five-line ^calāma notation, sixteen lines, and five witnessing clauses.

Date: 17 Rabī^c I 726/21 February 1326.

^cAlāma notation: Allāh ḥasbī, maḍmūnuhu ṭābit ^cindī bi^ctirāf al-muqirr al-mušār ilaihi. Ḥarrartuhu wa-anā Aḥmad b. Yūsuf b. Aḥmad al-Muhāğirī (?).

³² Timūrtāš served as viceroy of Rūm under the Ilḥān Abū Sa^cid from 716/1316 to 727/1327. See R. M. SAVORY: *Ğūbānids*. In: EI², II, 68.

Text: Šams ad-Dīn Muḥammad b. Farāmurz b. Širwānšāh makes an acknowledgment regarding one-sixth of the village of Salāla in the *nāḥiya* of ماراتكو in the district of Mūgān,³³ included in the property of al-Amīr Malik al-Umarā² Timūrbūqā b. Nikūdāi. (?).

458. 12.7×10.5 cms.

Recto : Eight lines and one witnessing clause.

Date: 18 Rabī^c II 783/12 July 1381.

Text: ʿAbd ar-Raḥmān b. ʿAbd Allāh Fahd al-Ḥalīlī, present in Jerusalem, acknowledges receipt of 28 dirhams as maintenance from Burhān ad-Dīn Ibrāhīm an-Nāṣirī for his son.

459. 9.5×27.5 cms.

Recto : Sixteen lines and two witnessing clauses.

Date: 18 al-Muḥarram 708 (?)/8 July 1308 (?).

Text: ʿAbd Allāh b. Muḥammad b. Salmān and Ismāʿīl b. Aḥmad b. ʿUmar, headmen (*aṣ-ṣāḥibūn ar-ruʿasāʿ*) from ʿAin ʿArīk in the district of Jerusalem and included in the *wagf* of al-Ḥaram aš-Šarīf, acknowledge indebtedness to the Ḥaram of 410 dirhams from the crops of 706/1306-07.

541. 19.5×23.9 cms.

Recto : Nine lines and three witnessing clauses. Two holes for string; stained at lower left.

Acknowledgment of estate inventory

Date: 12 al-Muḥarram 796/17 November 1393.

Name: (Ill) Ḥasan b. ʿAlī b. Muḥammad b. Rabbān (?) al-Qaṭṭān ad-Dimašqī.

Place: None specified

Heirs: His cousin, Mūsā b. Maḥmūd b. Muḥammad b. Rabbān al-Qaṭṭān in Jerusalem.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

³³ Mūgān is a steppe district south of the Araxes River. It was used by Mongols as winter quarters on account of its mild climate. V. MINORSKY: *Mūgān*. In: EI, III, 710-11.

604. 27.75 × 37.5 cms.

Recto : ʿAlāma, thirteen lines, four witnessing clauses and a *tauqīʿ* and notation in right margin.

Date: 2 Šafar 785/6 April 1383.

ʿAlāma : Al-ḥamdu lillāh wa-asʾaluhu t-taufīq.

Text: Āsiya bint Maṣṣūr b. ʿAbd Allāh, resident in Jerusalem, former zaūḡ of al-Ḥāḡḡ Ibrāhīm b. ʿAbd ar-Raḥmān (?) al-ʿAḡamī who died in Jerusalem, acknowledges receipt of 1380 dirhams from aš-Šaiḥ Šams ad-Dīn Muḥammad b. aš-Šaiḥ ʿAlam ad-Dīn Sulaimān al-Ḥanafī, Wakīl al-Aitām in Jerusalem, as maintenance for her children, Ḥasan, Ibrāhīm, and Fāṭima, for one year and ten months.

Tauqīʿ : Li-yuṣṣad bi-tubūtihi...

Notation: Al-Maulā Šaraf (?) aš-Šāfiʿī.

Verso : *Išhād* : ʿAlāmat ad-daʿwā in upper left corner, twelve lines, and six witnessing clauses.

Date: 16 al-Muḥarram 794/14 December 1391.

Text: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī attests to content of *recto*.

612. 28 × 37.5 cms.

Recto : Sixteen lines and two witnessing clauses. Water stains; holes at top.

Acknowledgment of estate inventory

Date: 6 al-Muḥarram 795/22 November 1392.

Name: (Weak) Mubāraka bint Hilāl b. — —, zaūḡat al-Ḥāḡḡ Aḥmad b. Salmān an-Nassāḡ in Jerusalem.

Place: None specified.

Heirs: Her husband; her son, —; and her brother, Rābiḡ, absent from Jerusalem.

Authorization: The Šāfiʿī judge.

Verso : *Išhād* : Six lines and three witnessing clauses.

Date: 5 Rabīʿ I 735/21 January 1393.

Text: Two sons of the deceased attest to their receipt of goods enumerated on *recto*.

637. 26.5 × 35.5 cms.

Recto : Fifteen lines and five witnessing clauses. Smudges and holes at top and in text.

Date: 28 Ğumādā II 797/20 April 1395.

Text: Al-Mašūna حاكه bint ʿAbd Allāh, zauġat al-Marḥūm Zain ad-Dīn ʿAbd al-Karīm al-Mauṣilī t-Tāġir as-Saffār, in her capacity as heir and guardian of his children, Muḥammad, Aḥmad, and ʿAbd ar-Raḥmān, acknowledges receipt of 500 Egyptian dinars and five gold florins as well as other sums from the depository of the Šāfiʿī Court in Jerusalem.

655. 24.75 × 34.5 cms.

Recto : Ten lines and seven witnessing clauses. Water stained; holes at top and at right.

Date: 22 Šaʿbān 776/26 January 1375.

Text: Turkiya bint Muḥammad b. Tābit b. Yūsuf (?), zauġ Dāwūd b. Salmān, acknowledges receipt of 200 dirhams from Dāwūd as the last payment of her *ṣadāq*.

664. 9.8 × 24.2 cms.

Recto : Eleven lines and two witnessing clauses. Hole at upper left and in text.

Date: 29 Rabīʿ II 789/19 May 1387.

Text: Al-Ḥurma Ḥadīġa bint Yaʿqūb b. Muḥammad al-Ḥalabīya, resident in Jerusalem, acknowledges receipt from Šams ad-Dīn, al-Ġābī for the *waqf* of al-Madrasa as-Šalāḥīya and Waṣī for the orphans of Nāṣir ad-Dīn al-Ḥamawī, of the beads that she had left in pledge to Nāṣir ad-Dīn for 5 dirhams.

679. 12.5 × 23 cms.

Recto : Twelve lines, two witnessing clauses, and a notation (*arbaʿ nusaḥ*) in right margin. One hole for string; hole in text.

Acknowledgment of estate inventory

Date: 12 al-Muḥarram 794/10 December 1391.

Name: (Ill) Nāranġ bint ʿAbd Allāh, ʿatāqat al-Marḥūm Saif ad-Dīn Salġūk, zauġ aš-Šaiḥ aš-Šaliḥ Nāṣir ad-Dīn b. Ḥawāġa ʿAlī b. Muḥammad al-Qirimī.

Place: [Zāwiyat aš-Šarīf bi-Ḥārat al-Akrād].

Heirs: Her husband and Bait al-Māl.

Authorization: Conducted in the presence of aš-Šaiḥ Šihāb ad-Dīn Aḥmad al- —, Šāhid Bait al-Māl, and signatory *ṣuhūd* from the Šāfiʿī Court.

Verso: Filing notation in upper left corner: Wuqūf al-Ḥurma Nāraṅṅ zauḡat aš-Šaiḥ Nāṣir ad-Dīn b. Ḥawāḡa ʿAlī l-Qirimī bi-Zāwiyat aš-Šarīf bi-Ḥārat al-Akrād.

680. 17 × 13.5 cms.

Recto: Five lines and two witnessing clauses. Water stained; holes in text.
Date: 12 Ġumādā II 782/13 September 1380.

Text: ʿĀʾiṣa bint Masʿūd b. ʿAbd Allāh al- —, present in Jerusalem, makes an acknowledgment regarding the financial obligation of her husband, Muḥammad b. ʿAbd Allāh al-Balāṭunusī.

683. 17.5 × 24.7 cms.

Recto: Eight lines and three witnessing clauses. Water stained and faded.
Date: 27 Ramaḍān 778 (?)/7 February 1377 (?).

Text: Al-Amīr al-Kabīr Šihāb ad-Dīn Aḥmad b. al-Marḥūm — b. ʿAbd Allāh al-Yaḡmūrī (?) acknowledges receipt of 50 (?) dirhams.

684. 18 × 26.5 cms.

Recto: Ten lines and three witnessing clauses.
Date: 6 Rabīʿ I 790 (?)/15 March 1388 (?).

Text: Aš-Šaiḥ Šihāb ad-Dīn (?) Aḥmad, walad al-Marḥūm Saʿd ad-Dīn Muḥammad, known as Ibn Maraḡānī, an *imām* at al-Ḥaram aš-Šarīf and Šaiḥ al-Ḥānqāh ad-Dawādārīya,³⁴ acknowledges receipt of 765 dirhams from Šams ad-Dīn Muḥammad b. — al-Aḡraʿī, Wakīl al-Aitām in Jerusalem, as maintenance from Šams ad-Dīn Muḥammad b. — al-Ḥamawī.

³⁴ For this madrasa / ḥānqāh, endowed in 695/1295 by al-Amīr ʿAlam ad-Dīn Abū Mūsā Saṅḡar b. ʿAbd Allāh Saṅḡar b. ʿAbd Allāh ad-Duwaidār ṣ-Šāliḥī n-Naḡmī, see VAN BERCHEM: *Jérusalem ville*, 212-21; *Islamic Jerusalem*, no. 41. “Dawādārīya” and “Duwaidārīya” were apparently used interchangeably. For the *madrasa*, see Chapter II, note 20 above.

691. 19×25 cms.

Recto : Eleven lines and two witnessing clauses.

Date: 3 Šafar 706 (?)/14 August 1306 (?).

Text: Sulaimān b. Yūsuf b. ʿAbd Allāh (?), ʿAlī b. Ḥamad b. Ḥammād, and ʿAlī b. Mannāʿ b. Sulṭān, headmen from Ūnya in the district of Jerusalem and included in the *waqf* of al-Masğid al-Aqṣā and the Dome of the Rock, acknowledge their oath that they will not go to the village ʾIllū³⁵ or elsewhere to disturb the peace.

692. 18.4×26.4 cms.

Recto : Twelve lines and three witnessing clauses. Tear at top.

Date: 13 Šaʿbān 787/19 September 1385.

Text: Muḥammad b. ʿImrān b. ʿAbd Allāh al-Maridānī and Abū Bakr b. Aḥmad b. Munʿim al-Maridānī acknowledge debt of oil to Nāṣir ad-Dīn al-Ḥamawī.

Verso : Receipt: six lines.

Date: 12 Rabīʿ I 789/2 April 1387.

Text: Receipt for oil specified on *recto*.

693. 9.5×25 cms.

Recto : Eighteen lines and two witnessing clauses.

Acknowledgment of estate inventory

Date: 24 Šauwāl 793/24 September 1391.

Name: (Ill) Al-Ḥāğğā ʿĀʾiṣā bint ʿAbd Allāh b. Ibrāhīm al-Mauṣiliya.

Place: Dār waraṭat Šams ad-Dīn Muḥammad al-ʿUlaimī in Jerusalem.

Heirs: Her son, Aḥmad b. Muḥammad al-M—, present with her; her daughter, Fāṭima, absent in Ramla; and her husband, Ḥasan b. ʿAlī b. ʿAbd Allāh al-Miṣrī.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

694. 17.3×26 cms.³⁶

Recto : Eleven lines, three witnessing clauses, and a squiggle in right margin.

Acknowledgment of estate inventory.

³⁵ HÜTTEROTH: *Historical Geography*, 114.

³⁶ An inventory for the same person who is the subject of *iqrār*-inventory no. 696 below.

Date: 3 Šauwāl 795/12 August 1393.

Name: (Ill) Abū Bakr b. °Alī b. °Abd Allāh ad-Dimašqī ṭ-Ṭaḥḥān.

Place: Jerusalem.

Heirs: His wife, Ḥadīḡa bint Muḥammad b. Šibl ad-Dimašqīya, present in Jerusalem, and four children -- °Umar, Yūsuf, Fāṭima, and °A°iša.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi°ī.

696. 19.6 × 28 cms.³⁷

Recto : Eleven lines, three witnessing clauses, and a squiggle in right margin. Two holes for string.

Acknowledgment of estate inventory

Date: 28 Šauwāl 795/6 September 1393.

699. 17.2 × 26 cms.

Recto : Six lines and two witnessing clauses.

Date: 12 Šafar 784/27 April 1382.

Text: Qaratamur bint °Amr, divorced wife of aš-Šaiḡ Burhān ad-Dīn Ibrāhīm an-Nāširī, a Šūfi in al-Ḥānqāh aš-Šalāḥīya, acknowledges that she has no claim on her ex-husband except *ṣadāq*.

713. 26 × 36.3 cms.

Recto : °Alāma notation, seventeen lines, and two witnessing clauses. Holes in text.

Acknowledgment of estate inventory

Date: 7 Šafar 786/31 March 1384.

°Alāma notation: Sami°tu kalām mušāhidihi bi-ḡalik bi-lafṣ aš-šahāda. Kataba °Isā b. Ġānim aš-Šāfi°ī, laṭafa llāh ta°ālā bihi.

Name: (Ill) Ġazāl bint °Abd Allāh, °atīqat as-Sitt al-Mašūna فق (?) bint °Abd Allāh, zauḡ al-Marḥūm Šihāb ad-Dīn Aḥmad Ṣābiṭ, zauḡat Muḥammad b. al-Marḥūm Badr ad-Dīn Yūnus.

Place: Her husband's house and elsewhere.

Heirs: None specified.

Authorization: Signatory witnesses.

³⁷ See *iqrār*-inventory 694 above.

715. 26.5 × 36 cms.

Recto :

A) *Iqrār* : sixteen lines, two lines of interlinear *siyāqa*, six witnessing clauses, and one word in right margin, Stained at top.

Acknowledgment of estate inventory

Date: 24 Ša^cbān 793/27 July 1391.

Name: (Ill) Zainab ibnat Šams ad-Dīn Muḥammad b. Muḥammad ad-Dimašqīya, zauḡ Ḥasan b. ^cAlī b. Ibrāhīm ad-Dimašqī.

Place: Jerusalem.

Heirs: Her husband, present with her, and her cousin, Taqī d-Dīn Muḥammad b. aš-Šaiḥ Ḡamal Yūsuf, al-Muḥaddiṭ — in Damascus.

Authorization: None specified.

B) *Half* written in lower right margin: three lines and two witnessing clauses.

Date: 11 Dū l-Qa^cda 793/10 October 1391.

Text: Ḥasan swears that he is entitled to receive the items acknowledged in the inventory.

Verso : Ishād written at left: thirteen lines and four witnessing clauses.

Date: 15 Dū l-Qa^cda 793/14 October 1391.

Text: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi^cī attests to certification of the *iqrār* on *recto*.

734. 8.7 × 24 cms.

Recto : Fifteen lines and three witnessing clauses. Faded and stained.

Date: 19 [] 796 (?) / [] 1393-94 (?).

Text: Al-Maulā l-Aḡall ^cAzīz b. Ḥālid b. al-Marḥūm al-Ḥāḡḡ Ibrāhīm b. ^cĀmir, known as al- — at-Tāḡir (?), in Jerusalem acknowledges receipt of 270 silver dirhams from Šams ad-Dīn Muḥammad b. Ḡamāl ad-Dīn ^cAbd Allāh, al-waṣī ^calā aitām al-Marḥūm Nāṣir—.

770/t. 8 × 24.8 cms.

Recto : Thirteen lines and two witnessing clauses.

Date: 22 Šauwāl 793/22 September 1391.

Text: Muḥammad b. Aḥmad b. ^cAlī b. ^cArīf (?) al-Mukārī in Jerusalem acknowledges receipt of 10 dirhams, for hire of a mule, from aš-Šadr al-Aḡall Šams ad-Dīn Muḥammad b. Ibrāhīm, Nāṣir Bait al-Māl.

771/t. 18 × 26.5 cms.

Recto : Fifteen lines and three witnessing clauses. Two holes for string.

Acknowledgment of estate inventory

Date: 26 Šauwāl 793/26 September 1391.

Name: (Ill) Šāliḥa bint Šāliḥ b. Muğīr ad-Dīn °Uṭmān b. al-Mu°aiyin
(?) al-Karakī, zauğ al-Ḥāğğ Ḥalīl al-Fuqqā°i.

Place: None specified.

Heirs: Her daughter, °Ā°iša ibnat al-Ḥāğğ Ḥalīl al-Fuqqā°i and Bait al-Māl.

Authorization: Conducted in the presence of Saif ad-Dīn Bābūq, Šadd Bait al-Māl, and *šuhūd* from the Šāfi°i Court.

Verso : Filing notation in upper-left corner and a notation in center.

771/ğ. 11 × 20 cms.

Recto : °Alāma notation, seventeen lines, and two witnessing clauses.
Two holes for string.

Acknowledgment of estate inventory

Date: 11 Šauwāl 793/11 September 1391.

°Alāma notation: °Uriḍa.

Name: (Ill) Ḥarīr (?) bint °Abd Allāh, zauğ aš-Šaiḥ Bašīr b. °Abd Allāh al-Ḥabaši.

Place: Her house.

Heirs: Her husband and Bait al-Māl.

Authorization: Conducted in the presence of al-Ḥāğğ Šams ad-Dīn Muḥammad b. Nāšīr al-Ḥallā°i and signatory *šuhūd*.

832. 24.6 × 68.5 cms. (see plate no. 17).

Recto : Top missing. Notation in upper right corner (*mā dū°iya*), five-line heading in thick script, nine lines, and four witnessing clauses.
Water stained; holes in text.

Heading: Huwa l-A°lā, ṭubita °indī maḍmūnuhu wa-annī qaḍaitu bi-šihḥatihi mas°ūlan. Katabahu Muḥammad b. Muḥammad aṭ-Ṭusī l-Ḥākim bil-mamālik wal-°asākir.

Date: 27 Šafar 723/5 March 1323.

Text: Bahādūr b. Amīr Dāwūd b. Anūk الكني acknowledges his debt of 4002 dirhams to al-Amīr Malik al-°Umarā° wal-A°āzim Muḥtār al-Mulūk Timūrbūğā b. Nikūdāi (?).

Verso : Two-line statement authenticating the document on *recto*.

838. 13 × 66.5 cms.

Recto : Pious formula at upper right, four-line heading, nine lines, and ten witnessing clauses.

Date: 11 Dū l-Qa^cda 746 (?) / 5 March 1345 (?).

Heading: Ḥasbī llāh wa-ni^cama l-Wakīl, ṭubita maḍmūn hādā l-kitāb — ^cindī. Katabahu l-Faqīr ilā llāh Muḥammad b. Salmān al-Qaḍā^ʿi, Ḥākim al-Mamālik, ḥatm Allāh —.

Text: Daulatšāh b. al-A^cazz Amīr Aḥmad b. aš-Šaiḥ, whose father is known as Amīr Aḥmad —, acknowledges that he rented, acting as his father's *wakīl*, from al-A^cazz Šaiḥ Ḥasan b. فراك b. Tuḡāī the village of آفكوى and ابويم (?) in the district of طورآعاج for five years for 50 dirhams.

842. 8 × 22 cms.

Recto : Eleven lines and three witnessing clauses.

Acknowledgment of estate inventory

Date: 17 Dū l-Ḥiḡḡa 795/24 October 1393.

Text: (Infirm) Ḥadīḡa bint Abī l-Faṭḥ ad-Dimašqīya.

Place: None specified.

Heirs: Her brother, Ibrāhīm, absent in Damascus.

Authorization: None specified.

846. 12.7 × 54.8 cms.

Recto : Nineteen lines, three witnessing clauses, and a squiggle in lower-right margin.

Acknowledgment of estate inventory

Date: 25 Šafar 794/22 January 1392.

Name: (Infirm) Sulaimān b. Dāwūd b. Ni^cma an-Našrānī š-Šaubakī from *qaryat* al-Maḡār in the district of Šaubak.

Place: Dār in Ḥārat an-Našārā.³⁸

Heirs: His wife, Sitt al-Ahl bint Sam^cān b. Sulaimān an-Našrānīya aš-Šaubakīya; his cousin, Sālim b. Faraḡ b. Muḥammad, present; his mother, Farīḡa bint Timur b. حلس; and his sister, Faḥriya, absent in Gaza.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi^ci.

³⁸ Quarter adjacent to that of the Church of the Holy Sepulchre. MUĞİR AD-DİN: *al-Uns*, II, 53.

B. *Iṣhādāt*.

Iṣhād — the *maṣḍar* of the fourth-form verb *aṣhada*, meaning to call upon someone, including one's self as a witness — I translate as attestation, in distinction to acknowledgment (*iqrār*) and testimony (*ṣahāda*). Curiously, although the forty-nine specimens of *iṣhādāt* which have survived in the Ḥaram are close in form and content to *iqrārāt*, there is little discussion in *ṣurūṭ* manuals of the former as independent documents, in contrast to the prominent and extensive attention given to the latter. In one of these manuals *iṣhādāt* are discussed briefly in the contexts of (a) attestations made in a court before a judge³⁹ and (b) the certification of judicial documents, *iṣhād* being the term used for certification by Syrian notaries, whereas *iṣḡāl* was used by Egyptians.⁴⁰ Thus, as we have already noticed above in the section on *suʿāl*-petitions (I/B/2), if a judge agreed to certify a document he would write a *tauqīc* in the right-hand margin of the text, which took the form “Li-yuṣhad bi-ṭubūt mā qāmat bihi l-baiyina,” or in an abbreviated form “li-yuṣhad bi-ṭubūtihi” or “li-yuṣhad bihi.” The first of these clauses means “let there be attestation to the certification of what has been established by evidence (witnesses); the abbreviated forms mean simply ‘let there be attestation to its certification’ ‘or let there be attestation to it.’” Invariably this certification is written on *verso* in the form of an *iṣhād* which begins with the clause “aṣhadanī l-Qāḍī Fulān... (al-Qāḍī Fulān called upon me (a legal witness) to attest to [the certification of the document on *recto*]). Many examples of such *iṣhādāt* exist among the Ḥaram documents but always as ancillary documents, accompanying, that is, another — principal — document.⁴¹ These, however, have not been catalogued separately. Nor do we deal with the witnessing clauses in the form of *iṣhādāt* that legal witnesses often used to sign a document.⁴²

³⁹ AL-ASYŪṬĪ: *Ġawāhir*, II, 374-75.

⁴⁰ *Ibid.*, 449, 452. Cf. IBRĀHĪM: at *Tauṭīqāt*.

⁴¹ But, on the basis of the photographs which I have used to prepare this catalogue, there are two *iṣhād* certifications (nos. III/B/1/259 and 630) which seem to be independent, perhaps because the *rectos* of these documents may not have been photographed. For samples of contemporary ancillary *iṣhādāt*, see RISCANI: *Documenti*, 98-109, 190-209, 264-67.

⁴² Witnessing clauses are discussed by AL-ASYŪṬĪ: *Ġawāhir*, II, 446-47; TYAN: *Le notariat*, 50-53; WAKIN: *Documents*, 65-69.

Here we are concerned only with *iṣhādāt* that stand on their own as independent depositions; these occur in two forms.

1. AṢHADA °ALĀ.

Thirty-seven *iṣhādāt* (see plate no. 9) begin with the clause *aṣhada °alaihi/aṣhadat °alaihā* (Fulān/Fulāna attested); thereafter the independent *iṣhāds* of this type are almost indistinguishable from *iqrārs*. That there was, indeed, little substantive and only superficial formal difference between the two genres is shown by the fact that notaries and judges sometimes referred to *iṣhādāt* as *iqrārāt*; thus, in the °alāma notation of *iṣhād* no. III/B/38 the attestors are referred to as *al-muqirrūn*, and in at least one instance al-Asyūṭī uses the two synonymously.⁴³ Moreover, two *iqrārs* that I have noticed (nos. III/A/118 and 190) are labelled *iṣhād* in the filing notations written on the *verso* of these documents. The similarity of these forms is also evident from the practice of casting estate inventories in both forms, with no distinction that I have been able to detect other than the opening phrasing. Besides estate inventories,⁴⁴ many of the *iṣhāds* of this type constitute receipts for payment received; others, however, cover legal matters of a kind which do not appear in the extant *iqrārs*; these include the dismissal of a proxy (no. III/B/1/710), a judge's declaration of a woman's incompetence to handle her own affairs (no. III/B/1/64), and the declaration of the beneficiary of an estate (no. III/B/1/411). Nevertheless, in these *iṣhāds*, too, the format is the same as that of the *iqrār*, and the same stereotyped phrases are used to establish that the attestor is legally qualified to make a deposition.

18. 33.5 × 45.5 cms.

Recto: °Alāma notation, nine lines, and eight witnessing clauses. Water stained in upper corners.

Date: 3 Ramaḍān 784 (?)/10 November 1384 (?).

°Alāma notation: Sami°tu kalām aṣ-ṣuhūd — al-Ḥanafī.

⁴³ Ḡawāhir, II, 374.

⁴⁴ Nos. III/B/1/139, 195, 196, 200, 218, 220, 264, 268, 271, 277, 281, 294, 453, 472, 491, 502, 607, 641, 672, 707, and 711.

Text: Aš-Šaiḥ Bahā' ad-Dīn Aḥmad b. Šams ad-Dīn Muḥammad b. Muṭbit al-Mālikī, who is authorized to certify handwriting (*al-ḥuṭūf*) for al-Qaḍā'ī Taqī d-Dīn aš-Šāfi'ī, al-Ḥākim in Jerusalem, attests that he has revoked the certification of a *maḥḍar* of aš-Šaiḥ Abū r-Rūh Šaraf ad-Dīn 'Isā b. Abī l-Ganā'im Ġamāl ad-Dīn Ġānim, Šaiḥ al-Ḥānqāh aš-Šalāḥiyya in Jerusalem, because of the forgery of the signature of one of the *šuhūd*. Authorized by al-Qaḍī Ḥair ad-Dīn.

101. 19 × 24 cms.

Recto : Eleven lines and three witnessing clauses. Two holes for string.

Date: 4 (?) Šauwāl 795/13 (?) August 1393.

Text: 'Umar b. al-Marḥūm Šihāb ad-Dīn Aḥmad b. al-Marḥūm Zain ad-Dīn 'Umar al-Ġānim attests that he received 850 dirhams from the depository of the Šāfi'ī Court, which had been deposited there from the estate of Fāṭima bint 'Awad.

117. 19.5 × 27.5 cms.

Recto : 'Alāma notation, thirteen lines, and two witnessing clauses. A hole in upper-right margin.

Date: 4 Šauwāl 795/13 August 1393.

'Alāma notation: Ġarā l-amr ka-dālik. Katabahu 'Isā b. Ġānim aš-Šāfi'ī...

Text: Aš-Šaiḥ Šaraf ad-Dīn 'Isā b. al-Marḥūm Šihāb ad-Dīn Aḥmad al-'Aḡlūnī š-Šāfi'ī, Amīn al-Ḥukm in Jerusalem, and Zain ad-Dīn b. 'Umar b. Šihāb ad-Dīn Aḥmad b. 'Umar al-Ġānim, al-Mubāšir (clerk) for the *waqf* of al-Quṣūr⁴⁵ in [the district] of Jerusalem, attest that they received from aš-Šadr al-Aḡall Šams ad-Dīn Muḥammad b. al-Marḥūm Šihāb ad-Dīn Aḥmad az-Zura'ī, at-Tāḡir in Jerusalem, 650 dirhams which had been deposited for Tuffāḥa bint al-Ḥāḡḡ Ibrāhīm al-Quṣūrī.

139. 9.5 × 26.5 cms.

Recto : Eighteen lines and two witnessing clauses. One hole for string.

Attestation to an estate inventory

Date: 21 Dū l-Qa'ḍa 795/28 September 1393.

⁴⁵ HÜTTEROTH: *Historical Geography*, 121.

Name: Fāṭima bint Ibrāhīm b. Aḥmad al-Maʿarriya, zauḡat ʿAlī b. Faraḡ b. ʿAlī l-Maʿarri, al-Ḥammāl in Jerusalem.

Place: Jerusalem.

Heirs: Her husband, present in Jerusalem, and her brother, Ḥasan b. Maḥmūd, absent in al-Maʿarra.

Authorization: Conducted in the presence of al-Qaḏāʾī Ġars ad-Dīn Ḥalīl b. al-Marḥūm Ġamāl ad-Dīn Yūsuf b. ʿAlī, Nāʾib Wakīl Bait al-Māl, with the permission of ʿImād ad-Dīn, Ḥalīfat al-Ḥukm aš-Šāfiʿī.

191. 22.5 × 33 cms.

Recto : Ten lines and three witnessing clauses.

Date: 13 al-Muḥarram (?) 784 (?) / 29 (?) March 1382 (?).

Text: Aš-Šaiḡ Ġamāl ad-Dīn ʿAbd Allāh b. aš-Šaiḡ ʿAbd ar-Raḥmān known as al-Ḥalabī, Nāẓir Zāwiyat al-Amīniya⁴⁶ (?) in Jerusalem, testifies that he received his salary, derived from the rent of an orchard in Nābulus designated for the salary for Ġāmiʿ ar-Raḥma, paid by Aqḏā l-Quḏāt Šaraf ad-Dīn Abū r-Rūḡ ʿIsā l-Maqdisī l-Anšārī š-Šāfiʿī, al-Ḥākim in Nābulus and its districts.

Verso : Filing notation in upper left corner: Išhād ʿalā š-Šaiḡ ʿAbd Allāh al-Amīnī.

195. 18.5 × 26.5 cms.

Recto : Seventeen lines and three witnessing clauses. Two holes for string; hole in text.

Attestation to estate inventory

Date: Last decade of Šaʿbān 795/2-11 July 1393.

Name: Al-Muʿallim Yūsuf b. Ibrāhīm b. ʿAbd Allāh ar-Rūmī s-San-būskī (?).

Place: Jerusalem.

Heirs: His cousin, Ibrāhīm b. ʿAlī, absent in اوسار الروح (?).

Authorization: Al-Qāḏī Šaraf ad-Dīn aš-Šāfiʿī.

⁴⁶ Perhaps associated with the *madrasa* of that name? See MUĞİR AD-DİN: *Al-Uns*, II, 39; *Islamic Jerusalem*, no. 59.

196. 18 × 26 cms.

Recto :

A) Eighteen lines, three witnessing clauses, and a squiggle in right margin. Holes in text.

Attestation to estate inventory

Date: 4 Rabī^c I 796/7 January 1394.

Name: (Ill) al-Ḥāḡḡ Ramaḍān b. Muḥammad b. Maṣṣūr ad-Dim-yāṭī s-Sammāk.

Place: His *sakan* in Ḥārat al-Ḥayādira.

Heirs: His wife, Fāṭima bint al-Ḥāḡḡ Ḥalīl b. Aḥmad as-Saqqā³, and his daughter, Ḥaṣṣ al-Fitra, both present.

Authorization: Conducted in the presence of Saif ad-Dīn Abū Bakr b. aš-Šaiḥ Tāḡ ad-Dīn Ishāq on behalf of al-Qaḍā³ī Šihāb ad-Dīn Muḥammad, Wakīl Bait al-Māl, with the permission of al-Qāḍī Šaraf ad-Dīn aš-Šāfi^cī.

B) One-line codicil and three witnessing clauses.

200. 12.5 × 19.5 cms.

Recto : Fifteen lines and three witnessing clauses. Two holes for string.

Attestation to estate inventory

Date: 30 Dū l-Qa^cda 795/7 October 1393.

Name: Ḥalīma bint Ḥalīl ad-Dimašqīya, zaūḡat ^cAbd Allāh b. ^cAbd Allāh as-Saqqāya.

Place: Jerusalem.

Heirs: Her husband and her maternal brothers, Ismā^cīl and ^cAlī, absent in Damascus.

Authorization: Conducted in the presence of al-Amīr Qarā, a companion of Saif ad-Dīn Bulūwā ḡ-Zāhirī, Nā³ib as-Saltāna and Nāḡir al-Ḥaramain, and *šuhūd* delegated by al-Qāḍī Šaraf ad-Dīn aš-Šāfi^cī.

218. 12 × 24.5 cms.

Recto : Twenty-four lines and two witnessing clauses.

Attestation to estate inventory

Date: 23 Šafar 794/20 January 1392.

Name: (Ill) aš-Šaiḥ Sa^cīd b. ^cIsā b. ^cAuf al-Ma^cāḡīnī in Jerusalem.

Place: Not specified.

Heirs: His daughter, Fāṭima, and Bait al-Māl.

Authorization: Conducted in the presence of ʿAbd al-Karīm b. ʿAbd al-Wahhāb, Nāʾib aš-Šādd ʿalā Bait al-Māl, and *šuhūd* delegated by the Šāfiʿi Court.

220. 18×27 cms.

Recto: Fifteen lines and two witnessing clauses. Two holes for string; water stained.

Attestation to an estate inventory.

Date: 10 Šaʿbān 795/21 June 1393.

Name: (Ill) aš-Šaiḥ Aḥmad b. Mūsā b. Rāḡih al-Baṣrawī n-Nassāḡ in Jerusalem.

Place: His dwelling in Ḥārat Banī Zaid.

Heirs: His wife, Ḥadiḡa bint ʿUmar b. al-Fallāḥ, present with him, and his nephew, Šāliḥ, absent in *qaryat* Baṣra.

Authorization: Al-Qaḍāʾī Ġamāl ad-Dīn, Ḥalīfat al-Ḥukm aš-Šāfiʿi.

259. 11.5×28 cms.

Verso: (*Recto* not available) ʿAlāmat ad-daʿwā, eleven lines, and three witnessing clauses.

Date: 26 Dū l-Ḥiḡḡa 796/22 October 1394.

Text: Al-Qaḍī Šaraf ad-Dīn aš-Šāfiʿi attests to certification of *iqrār* on *recto*.

264. 9.2×26.5 cms.

Recto: Eighteen lines, two witnessing clauses, and notation in right margin (*ṭalāt nusaḡ*). Water stained.

Attestation to estate inventory

Date: 14 Ramaḍān 796/13 July 1394.

Name: (Ill) Al-Ḥurma Fuḡahāʾ bint Aḥmad b. ʿUmar al-Ḥalabīya, zaḡat al-Ḥāḡḡ ʿAlī s-Sammān.

Place: Jerusalem.

Heirs: Her husband; her son, Muḥammad; and her daughter Arūḡa (?).

Authorization: Conducted in the presence of al-Ḥāḡḡ Aḥmad b. Abī Bakr —, Musāwiq Bait al-Māl, and ʿudūl from the Šāfiʿi Court.

268. 18.5 × 26.2 cms.

Recto : Fifteen lines, two lines of interlinear *siyāqa*, and three witnessing clauses. Two large holes in text.

Attestation to estate inventory

Date: 11 Raġab 794/3 June 1392.

Name: ʿIzz ad-Dīn Ainabak b. Saʿīd b. Ilyās al-Malaṭī l-ʿAllāf.

Place: Bāb Ḥiṭṭa.

Heirs: His wife, Ḥusn bint ʿAbd Allāh, present in Jerusalem; and his children [], Aḥmad b. Sulaimān, and Muḥammad b. Ḥiḍr [].

Authorization: None specified.

270. 19.5 × 28.2 cms. (See plate no. 9).

Recto : ʿAlāma notation, thirteen lines, and two witnessing clauses. Two holes for string. Water stained at bottom; hole in text.

Date: 4 Šauwāl 795/13 August 1393.

ʿAlāma notation: Ġarā l-amr ka-dālik. Katabahu ʿĪsā b. Ġānim.

Text: Aš-Šaiḥ Šaraf ad-Dīn ʿĪsā b. al-Marḥūm Šihāb ad-Dīn Aḥmad al-ʿAġlūnī š-Šafiʿī, Amīn al-Ḥukm in Jerusalem, and Zain ad-Dīn ʿUmar b. Šihāb ad-Dīn Aḥmad b. Zain ad-Dīn ʿUmar, al-Qāʾim al-Mubāšir in *qaryat* al-Quṣūr, attest to their *iqrār* that they received from aš-Šadr al-Auḥad Šams ad-Dīn Muḥammad b. Šams ad-Dīn Aḥmad az-Zuraʿī, at-Tāġir in Jerusalem, 650 dirhams for the late Faṣāḥa bint al-Ḥāġġ Ibrāhīm al-ʿAnbūsī.

271. 11.5 × 13.5 cms.

Recto : Ten lines and three witnessing clauses. Two holes for string.

Attestation to estate inventory

Date: 17 Rabīʿ I 796/20 January 1394.

Name: (Ill) al-Ḥāġġa Fāṭima bint Aḥmad al-Ġirbāl, called Umm Ḥalīl.

Place: None specified.

Heirs: Her daughters, Ḥadiġa and Fāṭima by ʿAlī l-Yamanī, and Bait al-Māl.

Authorization: Conducted in the presence of al-Maulā l-Aġall ʿAlāʾ ad-Dīn ʿAlī b. Šihāb ad-Dīn Aḥmad on behalf of Šams ad-Dīn (?) b. Karīm, Wakīl Bait al-Māl, and ʿudūl from the Šafiʿī Court.

277. 18 × 26.5 cms.

Recto : Twelve lines, three witnessing clauses, and a squiggle in right margin.

Attestation to estate inventory

Date: 9 Dū l-Ḥiġġa 793/7 November 1391.

Name: Zainab bint ʿAbd Allāh b. Ibrāhīm al-Miṣrīya.

Place: Dār Muḥammad al- — in Ḥārat al-Maġāriba.

Heirs: Her husband, ʿAlī b. Sulaimān al- — al-Miṣrī s-Saqaṭī, present with her, and their son, Ḥasan.

Authorization: The Šāfiʿī qāḍī.

281. 19.5 × 28 cms.

Recto : Fifteen lines and three witnessing clauses. Two holes for string.

Attestation to estate inventory

Date: 21 Šafar 794/18 January 1392.

Name: (Ill) Kizil bint al-Marḥūm al-Ġanāb Saif ad-Dīn Barsbuġā b. ʿAbd Allāh al-Ulġāʿī l-Yūsufī.

Place: Dār aš-Šaiḥ Zain ad-Dīn b. Ḥāmid.

Heirs: Her mother, Quṭlūmalik bint ʿAbd Allāh, present in Jerusalem; her brother, Bairam, absent in Damascus.

Authorization: None specified.

Verso : Filing notation in upper-left corner.

294. 18.5 × 26 cms.

Recto : Twenty-six lines and three lines of interlinear *siyāqa*. Water stained.

Attestation to estate inventory

Date: 16 Ramaḍān 796/15 July 1394.

Name: (Ill) al-Ḥurma Yalḥātūn bint ʿAbd Allāh, ʿatāqat Saif ad-Dīn Baibuġā b. ʿAbd Allāh b. Saif ad-Dīn Yalbuġā.

Place: Jerusalem.

Heirs: Her husband and manumitter, absent, and their son, Aḥmad, present in Jerusalem.

Verso : Three lines, one interlinear *siyāqa*, and three witnessing clauses.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

331. 20 × 36 cms.

Recto : Twenty-four lines, three witnessing clauses, and a notation in right margin. Water stained.

Date: 16 al-Muḥarram 796/21 November 1393.

Text: Al-Amīr Saif ad-Dīn صفي b. ʿAbd Allāh an-Nāṣirī Muḥammad b. Saif ad-Dīn Baktamur as-Sāqī appoints al-Amīr Šihāb ad-Dīn حجر ; aš-Šaiḥ ʿAlāʾ ad-Dīn ʿAlī b. Šihāb ad-Dīn b. — b. Ibrāhīm, ḥādīm Sidī Mūsā; and al-Qāsimī ʿAlam ad-Dīn — b. al-Ġanāb an-Nāṣirī b. Baktamur, resident in Gaza, as executors of his estate, listing his possessions in Jerusalem and naming as his heir his wife, Zumurrud, absent in Cairo, and his nephews (?), Abū Ḥāḡḡ and Amīr Mūsā, with authorization of ʿudūl from the Šāfiʿi Court.⁴⁷

336. 28.3 × 38.5 cms.

Recto : Ten lines and five witnessing clauses.

Date: 22 Ġumādā II 788/21 July 1386.

Text: Al-Ḥāḡḡ Muḥammad b. Aḥmad b. Muḥammad al-Bašrāwī, al-Qaṣṣāb in Jerusalem, attests that he gave permission to Burhān ad-Dīn an-Nāṣirī, a Šūfī in al-Ḥānqāh as-Šalāḥiyya, to attach his building to that of Muḥammad's on the *qibla* and western sides “*ʿalā ḥukm al-arḡul al-qadīma ar-rūmīya al-mulāṣiqa li-milkihi.*”

355. 28 × 76 cms.

Recto : ʿAlāma, fifty-one lines, four lines of interlinear *siyāqa*, and a *tauqīʿ* in right margin. Water stained; holes in text.

Date: 24 Ġumādā I 795/7 April 1393.

ʿAlāma : Al-ḥamdu lillāh ʿalā niʿamihi.

Text: Al-Ġanāb al-Kabīr — an-Nāṣirī Nāṣir [] al-Qāḍī Amīn ad-Dīn ʿIsā b. al-Marḥūm al-Baiḥānī, a Baʿlabakkī *amīr* present in Jerusalem, attests to receipt of a deposit in the court of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿi amounting to 1794 3/4 Damascus dirhams and ten gold florins from the estate of Šams ad-Dīn Muḥammad b. Muḥammad b. al-Ġamāl at-Tāḡir al-Baʿlabakkī and the estate of his wife, Ālmalik bint Badr ad-Dīn Ḥasan b. Abī n-Nūr al-Baʿlabakkīya.

⁴⁷ Although this document contains a list of the amīr's possessions in Jerusalem, it does not conform to the format of an estate inventory and shares certain features of wills (*waṣāyā*).

Tauqī^c : Li-yuṣḥad bi-tubūtihi...

Verso : *Iṣḥād* written at left: twenty-one lines and seven witnessing clauses.

Date: 7 Raġab 795/19 May 1393.

Text: Aṣ-Ṣaiḥ Ġamāl ad-Dīn Abū Muḥammad ^cAbd Allāh b. aṣ-Ṣaiḥ Ṣams ad-Dīn Abī ^cAbd Allāh Muḥammad b. al-Marḥūm Zain ad-Dīn Ḥāmid aṣ-Ṣāfi^ci, Ḥalīfat al-Ḥukm in Jerusalem, attests to certification of the *iṣḥād* on *recto*.

356. 26.5 × 70.5 cms.

Recto :

A) *Iṣḥād* : ^calāma, forty-four lines, and three witnessing clauses.

Date: 27 Rabī^c I 797/20 January 1395.

^cAlāma : Al-ḥamdu lillāh wa-as³aluhu t-taufīq.

Text: Al-Qāḍī Ṣaraf ad-Dīn aṣ-Ṣāfi^ci attests to certification of the *ṣahāda* of al-Ḥāġġ ^cAlī b. ^cUmar b. Ibrāhīm and ^cIsā b. Ṭai b. [] regarding the estate of al-Amīr Nāṣir ad-Dīn Muḥammad b. Muḥammad b. Salā, a member of the Damascus *ḥalqa*.

B) Authentication written in right margin of A: two lines and three witnessing clauses.

Date: 28 Rabī^c II (?) 797/21 January 1395 (?).

Text: Authentication of the documents cited in A.

Verso : *Iqrār* : seventeen lines and four witnessing clauses.

Date: 30 Rabī^c II 797/23 January 1395.

Text: Al-Amīr al-Kabīr al-Ġāzī s-Saifī Abū Bakr b. al-Marḥūm Saif ad-Dīn ^ع b. Ṣihāb ad-Dīn Aḥmad, known as Ibn Salā acknowledges receipt of the deposits placed in the Ṣāfi^ci Court in Jerusalem from the estate left to him by al-Amīr Nāṣir ad-Dīn Muḥammad b. Muḥammad b. Salā.

411. 18.5 × 28.4 cms.

Recto : Seven lines and four witnessing clauses.

Date: 21 Raġab 795/2 June 1393.

Text: Al-Ḥurma Yāsmīn bint ^cAbd Allāh al-Armaniya attests that the children of her manumitter, al-Amīr al-Kabīr ^cAlā³ ad-Dīn ^cAlī l-Ḥalabī, known as al-Aṭrūṣ, are the beneficiaries of her estate.

453. 9 × 22 cms.

Recto : Eighteen lines, three witnessing clauses, and a squiggle in lower-right margin. Hole in text.

Attestation to estate inventory

Date: 6 al-Muḥarram 794/4 December 1391.

Name: (Ill) Al-Ḥāḡḡ ʿUmar b. Ibrāhīm b. Zakī l-ʿAḡlūnī n-Nassāḡ.

Place: Jerusalem.

Heirs: His children, Muḥammad, Aḥmad, ʿAlī, and ʿĀʿiṣa, absent from Jerusalem, and his wife, Zainab bint ʿUmar b. Aḥmad al-ʿAḡlūnī, present.

Authorization: None specified.

472. 13 × 30.8 cms.

Recto : Twenty-one lines and two witnessing clauses. Water stained; torn at bottom.

Attestation to estate inventory

Date: 9 Dū l-Qaʿda 795/16 September 1393.

Name: ʿĀʿiṣa bint Abī Bakr b. Maṣṣūr, zauḡat ʿAbd Allāh b. Aḥmad b. Muḥammad, known as Ibn Ḡauziya.

Place: Her husband's house in Jerusalem.

Heirs: Her husband, present in Jerusalem, and her children -- Fāṭima, present, and Muḥammad b. ʿAbd Allāh, absent.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

491. 16.9 × 23 cms.

Recto : Sixteen lines, three witnessing clauses, and a squiggle in lower-right corner. Water stained.

Attestation to estate inventory

Date: 1 Ramaḍān 795/11 July 1393.

Name: (Ill) Al-Maṣūna Kāmila bint ʿAlī b. Ṭarīf, known as Umm Saif.

Place: Jerusalem.

Heirs: Her son, Saif, absent in Gaza, and her daughter, Fāṭima bint Ḥalaf b. Saif, zauḡat Muḥammad.

Authorization: Signatory *šuhūd*.

492. 19.5 × 28.5 cms.

Recto : Ten lines and three witnessing clauses.

Date: 12 Rağab 795/24 May 1393.

Text: Mūsā b. Mūsā b. Ibrāhīm, Ḥalīl b. — b. Ḥalīl, Ḥasan b. ʿAlī b. Sulaimān, ʿUlwī (?) b. ʿUlwī Sumait (?) , and Salīm b. Sumait b. Sulaimān, peasants from جع (Ġabaʿā?)⁴⁸ in the district of Jerusalem, attest to delivery of barley to al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

502. Not measured.

Recto : Sixteen lines and four witnessing clauses. Two holes for string; water stained at bottom.

Attestation to estate inventory

Date: 7 al-Muḥarram 796/12 November 1393.

Name: (Ill) Al-Ḥāğğa Sutaita ibnat Sālim b. Ismāʿīl, zaūğat al-Ḥāğğ Ibrāhīm b. Muḥammad b. Masʿūd al-Mizzī, known as مسون (?) as-Salmāniya.

Heirs: Her husband and her brother, Muḥammad, absent.

Authorization: Conducted in the presence of al-Qāḍī ʿAlāʾ ad-Dīn ʿAlī b. al-Marḥūm al-Qāḍī Šams ad-Dīn Muḥammad al-Barnabārī, on behalf of Bait al-Māl, and signatory *šuhūd* from the Šāfiʿī Court.

607. 22.5 × 33 cms.

Recto :

A) *Išhād* : Twenty-three lines, three witnessing clauses, and *tauqīʿ* in right margin.

Attestation to estate inventory

Date: 23 al-Muḥarram 796/28 November 1393.

Name: (Ill) Nafīsa bint ʿAlī b. Ġāmiʿ.

Place: Dār al-Malaṭī in Jerusalem.

Heirs: Her husband, Aḥmad b. ʿAlī b. Farağ al-Ḥabbāz, present in Jerusalem, and their two sons, Muḥammad and Ḥalīl, also present.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

Tauqīʿ : Li-yuḥlaf.

⁴⁸ HÜTTEROTH: *Historical Geography*, 112.

B) *Iqrār* written under A: three lines and three witnessing clauses.

Date: 24 al-Muḥarram 796/29 November 1393.

Text: Nafīsa acknowledges that she has no financial claim on her husband.

C) *Ḥalf* written under B: five lines and two witnessing clauses.

Date: 4 Šafar 796/9 December 1393.

Text: Aḥmad swears to the truth of his wife's *iqrār*.

630. 24.75 × 35 cms.

Verso : (no *recto* photographed) Eight lines and four witnessing clauses.

Water stained at right; holes in text.

Date: 20 Rabī^c II 785/22 June 1383.

Text: Aš-Šaiḥ ^cAlā² ad-Dīn Abū l-Ḥasan ^cAlī b. al-Marḥūm aš-Šaiḥ Šams ad-Dīn Abī ^cAbd Allāh Muḥammad b. aš-Šaiḥ — Abī l-Ḥasan ^cAlī l-Anṭarī (?) š-Šāfi^cī, Ḥalīfat al-Ḥukm in Nābulus, attests to certification of *maḥdar* on *recto*.

640. 26 × 35.5 cms.

Recto : Eleven lines and four witnessing clauses. Water stains.

Date: 7 Dū l-Qa^cda 796/3 September 1394.

Text: Al-Maqarr al-Karīm Šihāb ad-Dīn Aḥmad al-Yaḡmūrī ṣ-Zāhirīt Nāzīr al-Ḥaramain aš-Šarīfain wa-Nā²ib as-Salṭana, attests tha, he rented all the uncultivated land of the village of Sanīr⁴⁹ in the district of Ludd⁵⁰ for 1700 dirhams a year to Muḥammad b. ^cUmar b. Sallām, Aḥmad b. Mūsā, and Šāliḥ b. Muḥammad b. Mas^cūd from that village.

641. 26.25 × 35 cms.

Recto : Sixteen lines, three lines of interlinear *siyāqa*, and three witnessing clauses.

Attestation to estate inventory

Date: 6 Šafar 796/11 December 1393.

Name: Al-Mu^callim Muḥammad b. ^cUtmān b. Ḥassān al-Ḥimsī n-Nassāḡ.

⁴⁹ *Ibid.*, 153.

⁵⁰ *Ibid.*, 154.

Place: Jerusalem.

Heirs: His agnate, Muḥammad b. Muslim b. Ziyāda, known as — al-Ḥimṣī, absent in Ḥimṣ.

Authorization: Al-Qādī Šaraf ad-Dīn aš-Šāfi^ci, with legacies to be supervised by aš-Šaiḥ Šams ad-Dīn al-Qašandī š-Šāfi^ci.

644. 28.5 × 38.5 cms.

Recto : Nineteen lines, three witnessing clauses, and a witnessing clause in lower-right margin. Holes in text.

Date: 15 Rabī^c I 797/8 January 1395.

Text: Al-Qādī Šaraf ad-Dīn aš-Šāfi^ci attests that, after investigation, he determined that al-Mašūna al-Muḥağğaba Zubaida was incapable of managing the affairs of her daughters, Fāṭima and Kulṭūm, by Ġamāl ad-Dīn Maḥmūd b. Bahā² ad-Dīn Aḥmad al-Ḥwārazmī, and that ‘Abd ar-Raḥmān b. Šaraf ad-Dīn ‘Isā l-Ḥwārazmī is appointed to do so.

672. 17.5 × 25.8 cms.

Recto : Fifteen lines and four witnessing clauses.

Attestation to estate inventory

Date: 19 Šafar 795/4 January 1393.

Name: الدس bint Tamurbugā b. ‘Abd Allāh ar-Rūmīya.

Place: Her *dār* at Bāb Ḥiṭṭa.

Heirs: Her nephews, ‘Alī Bāšā and Ḥāğğ Muḥammad, absent in Qaiṣarīyat ar-Rūm.

Authorization: Conducted in the presence of al-Amīr ‘Alā² ad-Dīn ‘Alī b. Māğid al-Ḥalabī, a companion of the Nā²ib as-Saltāna and Nāzir al-Ḥaramain, and *šuhūd* from the Šāfi^ci Court.

673. 18 × 26.5 cms.

Recto : Twenty-four lines, six lines of interlinear *siyāqa*, and three witnessing clauses.

Date: 4 Dū l-Ḥiğğā 793/2 November 1391.

Name: (Ill) al-Ḥāğğ Ḥusain b. Aḥmad — in Jerusalem attests to his will, with his children -- Aḥmad, Muḥammad, Abū Bakr, and Fāṭima -- and his wife, Ḥadiğa bint Faḍl b. Šāliḥ as heirs.⁵¹

⁵¹ This document also contains a list of possessions, i. e. an estate inventory.

707. 28.3 × 38 cms.

Recto : Stained at four corners and in middle.

A) *Ishād* : ^ʿ*alāma*, twenty-six lines, three lines of interlinear numbers, four witnessing clauses, and a *tauqīʿ* and a notation in right margin.

Attestation to estate inventory

Date: 3 Ramaḍān 795/13 July 1393.

^ʿ*Alāma* : Al-ḥamdu lillāh wa-as^ʿaluhu t-tauḥīq.

Name: (Ill) al-Ḥāḡḡ Abū Bakr b. ^ʿAlī l-Arzarrūmī d-Dimašqī s-Saqaṭī, present in Jerusalem.

Place: [His home] and his shop at Bāb as-Silsila.

Heirs: His two wives, Sutaita and Ḥadiḡa; his two daughters, Fāṭima and Sāra; and his two sisters, Nafīsa and Altī, absent in Damascus.

Authorization: Conducted in the presence of Šams ad-Dīn Muḥammad b. Karīm, Wakīl Bait al-Māl and Nāẓir al-Ḥisba, and ^ʿ*udūl* from the Šāfiʿī Court.

Tauqīʿ : Li-yuṣḥad bi-ṭubūtihi wallāh al-mustaʿān.

Notation: Al-Maulā — š-Šāfiʿī.

B) *Šahāda* written in lower-right margin of A: two lines and three witnessing clauses.

Date: 4 Šauwāl 795/13 August 1393.

Text: The signatory witnesses testify that Ḥadiḡa agreed to her appointment as guardian.

Verso :

A) *Ishād* written at left: ^ʿ*alāmat ad-daʿwā*, eight lines, and four witnessing clauses.

Date: 4 Šauwāl 795/13 August 1393.

Text: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī attests to certification of the content of *recto*.

B) *Ishād* written at right: ^ʿ*alāma* notation, twenty lines, and seven witnessing clauses.

Date: First decade of Šauwāl 795/10-19 August 1393.

^ʿ*Alāma* notation: Ġarā l-amr kā-ḡālik. Katabahu ʿĪsā b. Ġānim aš-Šāfiʿī, laṭafa llāh taʿālā bihi.

Text: Aš-Šadr al-Aḡall Šams ad-Dīn Muḥammad b. Zain ad-Dīn ʿAbd ar-Raḥmān b. aš-Šadr al-Aḡall Zain ad-Dīn ʿAbd ar-Raḥmān b. Šaraf ad-Dīn Ishāq, and al-Ḥāḡḡ Yaʿqūb b. Ibrāhīm -- *wukalāʿ* of Ḥadiḡa and her wards, Fāṭima and Sāra -- attest to their receipt of chattels on *recto*.

710. 22.7 × 32.6 cms.

Recto : Seven lines and four witnessing clauses. Water stained.

Date: 6 Ramaḍān 795/16 July 1393.

Text: Fāṭima bint aš-Šaiḥ Burhān ad-Dīn Ibrāhīm b. Ġamāl ad-Dīn
 °Abd Allāh al-Ba^clabakkī, zauḡat Ġamāl ad-Dīn Yūsuf b. Ma^ctūq,
 attests that she dismissed her father as her *wakīl*.

711. 28.1 × 38.6 cms.

Recto : Twenty-three lines, one interlinear *siyāqa*, two witnessing clauses,
 and one line in right margin.

Attestation to estate inventory

Date: 17 Raḡab 797/29 May 1395.

Name: (Ill) Baḡdād bint al-Ḥāḡḡ Abū Bakr b. Salmān, former wife
 of al-Ḥāḡḡ Muḥammad al-Muṭauwa^cī l—.

Place: None specified.

Heirs: Her husband, absent; their infant son, °Umar; her son, °Alī
 b. Muḥammad al-Muṭauwa^cī l—; and her father, al-Ḥāḡḡ Abū
 Bakr, absent in Cairo.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi^cī.

883. Parchment. 30 × 166.8 cms.

Recto : (?)⁵²

A) *Išhād*: °alāma, twenty lines, eight witnessing clauses, and a *tauqī^c*
 in right margin.

Date: 6 Šauwāl 664/11 July 1266.

°Alāma : Al-ḥamdu lillāh wa-bihi aktafī.

Text: Ibrāhīm b. Ismā^cīl b. Naṣr al-Ḥanafī r-Raqqī, al-Ḥākim in
 Nābulus, deputy to Qāḍī l-Quḍāt Šams ad-Dīn Abū Muḥammad
 °Abd Allāh b. aš-Šaiḥ Šaraf ab-Dīn Abī °Abd Allāh Muḥammad
 b. °Aṭā³ al-Ḥanafī, al-Ḥākim in Damascus,⁵³ attests to certifi-
 cation of *maḥḍar* of plaintiff and defendant certified by Aqḍā l-
 Quḍāt Ġamāl ad-Dīn Abū °Abd Allāh Muḥammad b. Qāḍī

⁵² I have not been able to ascertain which side of this sheet is *recto* and which *verso* since some of the dates are blurred and there are references on each side to documents on the other.

⁵³ Al-Aḍra^cī, died 673/1274. GASTON WIET: *Les biographies du Manḥal Safī*. Cairo 1932, 190, no. 1330.

l-Quḍāt b. Nağm ad-Dīn Abī ʿAbd Allāh Muḥammad b. Qāḍī
l-Quḍāt Šams ad-Dīn Abī l-Ġanāʿim Sālīm b. Yūsuf b. Šāʿid
Abī s-Salm al-Qurašī š-Šāfiʿī, named on reverse.

Tauqīʿ: Li-yusağğal bi-tubūtihi wal-ḥukm bihi in šāʿ Allāh taʿālā.

B) On a separate piece of parchment sewn to the above, with a notation written across the seam, an *išhād* is written at the left: ʿalāma, five lines, and six witnessing clauses.

Date: 13 Šauwāl 664/18 July 1266.

ʿAlāma: Al-ḥamdu lillāh —.

Text: ʿUmar b. Mūsā b. ʿUmar al-Qurašī š-Šāfiʿī, al-Ḥākim in Gaza, attests to the certification of the *išğāl* written above of al-Qāḍī Taqī d-Dīn Ibrāhīm b. Ismāʿīl b. Naṣr al-Ḥanafī, al-Ḥākim in Nābulus.

C) *Išhād* written to right of 2: ʿalāma, twenty lines, and fourteen witnessing clauses.

Date: 7 Ġumādā II 676/5 November 1277.

ʿAlāma: Al-ḥamdu lillāh al-Munʿim ʿalā ʿabdihi.

Text: Qāḍī al-Quḍāt Ḥusām ad-Dīn, Muftī l-ʿIrāq waš-Šām, Abū l-Faḍāʿil al-Ḥasan b. Qāḍī l-Quḍāt Tağ ad-Dīn Abī l-Fāḥir Aḥmad b. Qāḍī l-Quḍāt Ġalāl ad-Dīn Abī l-Faḍāʿil al-Ḥasan b. Anuṣīrwān aš-Širāzī l-Ḥanafī⁵⁴ attests to certification of *išhād* of Qāḍī l-Quḍāt Šams ad-Dīn Abū l-ʿAbbās Naṣr b. Bahāʿ ad-Dīn b. ʿAbd Allāh Muḥammad b. Ibrāhīm b. Abī Bakr b. Ḥallikān aš-Šāfiʿī al-Barmakī, Ḥākim in Damascus.⁵⁵

D) *Išhād* written on a separate piece of parchment and sewn to the above: ʿalāma, twenty lines, and three witnessing clauses.

Date: 11 al-Muḥarram 695/20 November 1295.

ʿAlāma: Al-ḥamdu lillāh al-Munʿim ʿalā ʿabdihi.

Text: Aqḍā l-Quḍāt Ġalāl ad-Dīn Abū Muḥammad ʿAbd al-Munʿim b. aš-Šaiḥ Ġamāl ad-Dīn Abī l-Farağ Abī Bakr b. aš-Šaiḥ Šihāb ad-Dīn Abī l-ʿAbbās Aḥmad b. ʿAbd ar-Raḥmān al-Anṣārī š-Šāfiʿī, al-Ḥākim in Jerusalem,⁵⁶ deputy to Qāḍī l-Quḍāt Abū

⁵⁴ Ḥasan b. Aḥmad b. Anuṣīrwān ar-Rāzī l-Ḥanafī Abū l-Faḍāʿil Ḥusām ad-Dīn. According to IBN ḤAĞAR AL-ʿASQALĀNĪ: *ad-Durar*, II, 91, he was appointed Qāḍī l-Quḍāt in 677/1278-79. He died in 699/1299-1300.

⁵⁵ This is the famous Ibn Ḥallikān, died 681/682. J. W. FÜCK: *Ibn Khallikān*, EI², III, 832-33.

⁵⁶ Died 691/1291-92. MUĞĪR AD-DĪN: *al-Uns*, II, 121.

ʿAbd Allāh Muḥammad b. aš-Šaiḥ Burhān ad-Dīn Abī Ishāq Ibrāhīm b. aš-Šaiḥ Abī l-Faḍl Saʿd ad-Dīn b. Ġamāʿa, al-Ḥākim in Damascus,⁵⁷ attests to certification of *maḥḍar* of plaintiff and defendant attested to by Qāḍī l-Quḍāt Ḥusām ad-Dīn... al-Ḥanafī.

Verso : (?)

A) *Ishād* written at top (top part missing): ten lines and eight (?) witnessing clauses. Badly torn at right; the script has faded.

Date: — Šauwāl 664/June-July 1266.

Text: [Qāḍī l-Quḍāt Šams ad-Dīn Abū] l-ʿAbbās... b. Ḥallikān aš-Šāfiʿī attests to certification of a *maḥḍar* of a plaintiff and defendant in Nābulus, attested to by al-Qāḍī ʿAlāʾ ad-Dīn... b. as-Salm aš-Šāfiʿī al-Ḥākim in Jerusalem. There is reference to a document on the reverse.

B) *Ishād* written on a separate sheet of parchment, sewn to the above, with words written across the seam; ʿalāma, eight lines, thirteen witnessing clauses, and a *tauqīʿ* in right margin.

Date: 7 Ġumādā II 666/23 February 1268.

ʿAlāma : Al-ḥamdu lillāh ʿalā niʿamihi.

Date: 7 Ġumādā II 666/23 February 1268.

Text: Qāḍī l-Quḍāt Šams ad-Dīn... b. Ḥallikān aš-Šāfiʿī attests to certification of *ishād* on reverse by al-Qāḍī Muḥyī d-Dīn ʿUmar b. Mūsā, al-Ḥākim in Gaza.

Tauqīʿ : Tubita *ishād* al-Qāḍī Muḥyī d-Dīn, Qāḍī al-ʿAskar al-Manšūr.

C) *Ishād* written on separate piece of parchment sewn to the above, with words written across the seam: ʿalāma, sixteen lines, and nine witnessing clauses.

Date: 23 Šaʿbān 697/5 June 1298.

ʿAlāma : Allāh aḥmadu ʿalā niʿamihi.

Text: Munīf b. Sulaimān b. Kāmil aš-Šāfiʿī, al-Ḥākim in Jerusalem,⁵⁸ deputy to Qāḍī l-Quḍāt Imām ad-Dīn Abū Ḥafṣ ʿUmar b. Qāḍī l-Quḍāt Saʿd ad-Dīn Abī l-Qasam ʿAbd ar-Raḥmān b. Imām ad-Dīn Abī l-Ḥafṣ ʿUmar al-Qurašī l-Muraidī (?) l-Qazwīnī

⁵⁷ Badr ad-Dīn Abū ʿAbd Allāh Muḥammad b. Ibrāhīm b. Saʿd Allāh b. Ġamāʿa al-Kinānī l-Ḥamawī š-Šāfiʿī, died 733/1333. IBN ḤAĞAR AL-ʿASQALĀNĪ: *ad-Durar*, III, 367-70.

⁵⁸ Al-Qāḍī Šaraf ad-Dīn Munīf b. Sulaimān b. Kāmil as-Sulamī (?) š-Šāfiʿī was appointed judge of Jerusalem in 698/1298-99.

š-Šāfi'ī,⁵⁹ al-Ḥākim in Damascus, attests to certification of *maḥḍar* of plaintiff and defendant attested to by Qāḍī l-Quḍāt Ḥusām ad-Dīn... al-Ḥanafī.

2. ḤAḌARA.

Ten *iṣhāds* begin with the clause “Ḥaḍara ilā šuhūdihi...wa-ašhada...” ([Fulān] presented himself to the witnesses of this document and attested...). Thereafter these documents follow the conventions of the first type of *iṣhādāt* and the *iqrārāt*. It is curious that of this group of ten, all but one (no. 636) fall outside the main time span of the Ḥaram documents; five (nos. 265, 293, 596, 697, and 712) are quite early indeed, originating between 705 and 707/1305-08. It is also strange that all these should deal with individual peasants or groups of peasants from villages outside Jerusalem that seem to have been endowed for the benefit of the Ḥaram in Jerusalem. Unfortunately, the documents do not exist in sufficient numbers to enable us readily to determine whether this particular form was used for a specific purpose distinct from that of the first category of *iṣhādāt*. It is interesting, moreover, that AL-ASYŪṬĪ should state that this type of *iṣhād* is used for attestations given in a court,⁶⁰ since only some — only two — of the Ḥaram *ḥaḍara iṣhāds* were given before a judge.

38. Parchment. 45 × 70 cms.

Recto: °*Alāma* notation, thirteen lines, and three witnessing clauses.
Holes in top margin.

Date: 25 Ramaḍān 765/26 June 1364.

°*Alāma* notation: I°tarafa l-muqirrūn fihi °inda Abī Bakr [] al-Ḥākim bil-Quds aš-Šarīf annahum lā ḥaqq lahum fīmā ḍukira fihi ḡamī°ihi.

Text: Muḥammad b. Muḥammad b. °Aṭā° Allāh, Muḥammad b. Mūsā b. Naṣr, Ibrāhīm b. Ḥasan b. Sulaimān, and Ḥalīl b. Ḥasan b. Sulaimān attest that they have no right to two specified wells included in the *auqāf* of al-Ḥaram aš-Šarīf in Jerusalem.

⁵⁹ Died 699/1299-1300. IBN AŠ-ŠUQĀ'Ī: *Tālī Kitāb Wafayāt al-A°yān*. Ed. and transl. by Jacqueline Sublet. Damascus 1974, 143-44.

⁶⁰ *Ġawāhir*, II, 374.

265. 9.5 × 27 cms.

Recto : Fourteen lines and two witnessing clauses.

Date: 22 Raġab 706/27 January 1307.

Text: Kāmil b. Ḥamad b. Maṣṣūr from *qaryat* Bait Ūnya in the *waqf* of al-Ḥaram aš-Šarīf makes an attestation regarding cultivable land of the village to al-Amīr al-Kabīr Saif ad-Dīn, Nāẓir al-Ḥaramain.

Verso : Filing notation at top right: Ḥuġġa ʿalā Kāmil b. Ḥamad min Bait Ūnya.

292. 12 × 30 cms.

Recto : Nine lines and two witnessing clauses. Holes at top.

Date: 18 Šaʿbān 784/27 October 1382.

Text: ʿAbd Allāh b. [] attests before al-Amīr Nāẓir ad-Dīn, Mutawallī š-Šalt, that he was struck by a rock by Ibrāhīm b. ʿAbd Allāh b. Qaiṣar (?).

Verso :

A) Filing notation in upper-left corner.

B) Four-line notation relating to payment for soap and oil.

293. 12.5 × 33.5 cms.

Recto : ʿAlāma notation, twelve lines, and two witnessing clauses.

Date: 15 Rabīʿ II 707/14 October 1307.

ʿAlāma notation: Ġarā dālik bi-ḥuḍūrī.

Text: Ar-Raʿīs Maṣʿūd b. Sabʿ b. Abī Ġaiṭ and his son, Salmān, from the village of al-Ġarība, attest that they had pledged good conduct, with an indemnity of 1000 dirhams.

Verso : Filing notation in upper left corner: Ḥuġġa ʿalā Maṣʿūd wa-walidihi min *qaryat* al-Ġarība.

488. 18.4 × 26.8 cms.

Recto : Ten lines and two witnessing clauses.

Date: 16 Raġab 785/14 September 1383.

Text: Muḥammad b. Muḥammad b. Aḥmad, known as Ibn al-M — an-Nābulī, attests that he had appeared before Aqḍā l-Quḍāt Šaraf ad-Dīn aš-Šāfiʿī, al-Ḥākim in Nābulus, in accordance with his request.

596. 14 × 38.9 cms.

Recto : Nineteen lines and two witnessing clauses.

Date: 15 Šauwāl 707/8 April 1308.

Text: ʿAbd al-Qādir b. Muḥammad b. Mušīr (?) as-Saʿdī from Ḥān al-Ifrang; Jaʿfar b. Saṅṅar b. Ġaʿfar from *qaryat* مصرنا, a šaiḥ of Banī Sālim; Sulaimān b. ʿAlī b. Kassāb, from *qaryat* Rammūn,⁶¹ a šaiḥ of Banī Sālim; Mufarraḡ b. Abī Bakr b. — al-Ḥārī, from Kafr رعیل; ʿAbd Allāh b. Muḡāhid b. Abī Karīm (?) as-Saʿdī, from Ḥān al-Ifrang outside Jerusalem; Šuḡāʿ b. Yaʿqūb b. Šuḡāʿ al-Ḥārī l-Maqdisī; Qaiṣar b. aš-Šaiḥ Mūsā b. ʿAbd az-Zāhir al-Ḥārī; Ismāʿīl b. Faraḡ b. Ġālī s-Saʿdī, from Ḥān al-Ifrang; Maʿtūq b. Muḥammad b. — al-Ḥārī l-Maqdisī; ʿUṭmān b. ʿAbd al-ʿĀlī (?) b. — as-Saʿdī, from Ḥān al-Ifrang; Ġumʿa b. Abī l-Ḥasan b. Tābit, from Kafr رعیل; and Aḥmad b. Ḥamad b. Ḥamīd, from *qaryat* Duḡāniya⁶² attest to their guarantee to Saif ad-Dīn Bulḡāq Nāʿib as-Saltāna and Nāzīr al-Ḥaramain, that Aḥmad b. Mūsā b. ʿAlī from Ṭaibat al-Isīm in the district of Qāqūn⁶³ would remain in Jerusalem and not enter Ṭaibat al-Isīm.

Verso : Four-line filing notation in upper-left corner.

636. 26.5 × 35 cms.

Recto : Fourteen lines, three witnessing clauses, and a squiggle in right margin.

Date: 26 Ġumādā I 796/29 March 1394.

Text: Hilāl b. Mūsā b. Saʿīd, Zakariyā b. Bārūḥ b. Sulaimān, and Dāwūd b. Ašmawīl b. Mūsā, Jews in Jerusalem, attest to their oath that they shall slaughter for and sell meat to Jews only and that they shall provide 10,000 dirhams to maintain a channel (*Qanāt al-Muslimīn*) running to the Ḥaram.

Verso : Filing notation in upper-left corner: Dabāʿiḥ al-Yahūd.

697. 13.7 × 25.5 cms.

Recto : Fourteen lines and two witnessing clauses. Hole at top.

Date: 11 Rabīʿ I 707/10 September 1307.

⁶¹ HÜTTEROTH: *Historical Geography*, 116.

⁶² *Ibid.*, 121.

⁶³ *Ibid.*, 137-38.

Text: Fāris b. حرر b. Fāris and a group of peasants under his leadership from the village of ʿAin —, included in the *waqf* of Ḥaram al-Quds, make an attestation regarding the *waqf*.

Verso : Filing notation in upper-left corner.

703. 14.4 × 39.3 cms.

Recto : Thirteen lines and two witnessing clauses.

Date: 27 Raḡab 707/22 January 1307.

Text: ʿAbbād (?) b. Ḥālid b. Rauwāʿ (?), Rāḡib (?) b. Saʿīd b. Muḡaffar, and Ḥalaf b. Rizq Allāh b. Ṭai from *qaryat* Nūbā, in the district of Hebron and included in the *waqf* of the Dome of the Rock, attest to their oath that shall not disturb the peace in the village or elsewhere.

Verso : Filing notation in upper-left corner: Ḥuḡḡat Ahl Nūbā—.

712. 26.3 × 37 cms.

Recto : Fifteen lines, five witnessing clauses, and one witnessing clause in right margin.

Date: 18 Dū l-Ḥiḡḡa 705/1 June 1306.

Text: Šams b. Ḥālid b. Rauwāʿ, ʿUmar b. Abī Bakr b. Ṭarḡān, Sanḡar b. ʿAbbās b. Muḡaffar, Niswān b. Ḡālī b. Muḡammad -- headmen of Nūbā, in the *waqf* for Jerusalem -- attest to their oath that they would not disturb the peace.

Verso : Two-line filing notation at top: Ḥuḡḡa ʿalā ruʿasāʾ *qaryat* Nūbā l-*waqf* lil-Quds aš-Šarīf bi-an lā yuqīmū fitna wa-lā yuḡālīf ʿalā baʿḏihim baʿḏ wa-ḡamānuhum.

C. Statements (Yaqūl-depositions).

Most of these depositions, which begin with the clause “yaqūl kātibuhu/musaṭṭiruhu... (the drafter of the document states...), deal for the most part with financial matters, either indebtedness or the receipt of money; one of these documents (no. 229) concerns the knowledge of witnesses in regard to a missing person. Thus they are similar in subject matter to both *iqrārāt* and *išhādāt*. Curiously, however, there seems to be no mention of them in the *šurūt* manuals that I have consulted, possibly because they lack one of the features characteristic of those two

types of depositions. Specifically, all the *yaqūl*-depositions lack the clauses which establish the legal competence of the declarant to make a deposition. Presumably, therefore, they did not carry the same legal weight as *iqrārāt* and *iṣhādāt*. Nevertheless, all but one of them (no. 603), were witnessed, and one (no. 509) even bears the *‘alāma* notation of a judge; clearly, then, they must have been recognized as legal documents even though they would seem to rank a grade below those depositions which assert the declarant's legal competence.

229. 19.9×28.3 cms.

Recto : Nine lines and four witnessing clauses.

Date: Middle decade of Rabī^c I 771/13-22 October 1369.

Text: The signatory witnesses state their knowledge of aš-Šaiḥ Badr ad-Dīn, resident in Jerusalem, and that he left Jerusalem with companions on 1 Šauwāl 770/9 May 1369, during a plague, for Damascus, where he stayed in a *ḥānqāh*, with the intention of moving on to Aleppo, but that he had not been heard of since.

426. 13.9×21 cms.

Recto : Ten lines and two witnessing clauses.

Date: 15 Ġumādā II 793/20 May 1391.

Text: Malika bint Muḥammad b. Aḥmad states that she has a debt of 180 dirhams to aš-Šadr al-Aḡall Šams ad-Dīn Muḥammad b. al-Marḥūm *‘Alā’* ad-Dīn *‘Alī*.

449. 9×24.5 cms.

Recto : Eleven lines and two witnessing clauses. One hole for string.

Date: Šauwāl 796 (?)/August 1394 (?).

Text: Mūsā b. *‘Alī* b. ad-Duwaidārī (?) states that he received 84 (?) dirhams from al-Ḥāḡḡ Muḥammad, Ġābī l-Madrassa aš-Šalāḥiya, from the estate of al-Ḥāḡḡ Nāṣir ad-Dīn al-Ḥamawī.

506. 14×26.5 cms.

Recto : Ten lines and three witnessing clauses. Ink smudges.

Date: 5 Ramaḍān 787/10 October 1385.

Text: Aḥmad b. aḍ-Ḍiyā^c Šāliḥ states his indebtedness of 600 dirhams to Nāṣir ad-Dīn Muḥammad al-Ḥamawī.

Verso : Receipts for amount on *recto*.

508. 19.5×27.9 cms.

Recto : Nine lines and two witnessing clauses.

Date: 16 al-Muḥarram 782 (?)/22 April 1380 (?).

Text: Al-Ġanāb al-Karīm... Šihāb ad-Dīn Aḥmad b. al-Amīr Šādī (?) of Ramla states that he has granted permission to aš-Šaiḥ Burhān ad-Dīn Ibrāhīm an-Nāṣirī to recite Qurʾān, *fiqh*, and *ḥadīṭ* at Bāb as-Silsila and al-Masġid al-Aqṣā at specified times for 10 dirhams a month.

509. 20×27.9 cms.

Recto : °Alāma notation, ten lines, and three witnessing clauses.

Date: 1 Ša°bān 780/23 November 1378.

°Alāma notation: I°tarafa l-wāḍi° ḥaṭṭahu bi-dālik °indī. °Alī b. Muḥammad aš-Šāfi°i.

Text: Muḥammad b. Muḥammad b. Ḥasan aš-Šafadī makes a statement regarding the financial obligation of aš-Šaiḥ Burhān ad-Dīn Ibrāhīm an-Nāṣirī, a Šūfi in al-Ḥanqāh aš-Šalāḥiyya, and his salary from the *waqf* of the late Sitt °Ā°iša, zaūġat al-Marḥūm Sulaimān.

603. 12.5×38.5 cms.

Recto : Sixteen lines (no witnessing clauses).

Date: 17 Ġumādā II 774/14 December 1372.

Text: Salāmiš b. Abī Bakr b. Tuġān al-Fariqānī states that he appointed aš-Šaiḥ Burhān ad-Dīn Ibrāhīm an-Nāṣirī reciter at specified times at the Dome of the Rock and the Riwāq at Bāb as-Silsila for 15 dirhams per month.

676. 9.2×13.2 cms.

Recto : Six lines and two witnessing clauses.

Date: 20 Dū l-Qa°da 789/14 November 1387.

Text: Muḥammad b. Aḥmad states that he received 400 dirhams as two months' maintenance for Maḥmūd b. al-Marḥūm Burhān ad-Dīn Ibrāhīm an-Nāṣirī from aš-Šaiḥ Šams ad-Dīn Muḥammad, *al-waṣī* for the orphans of Jerusalem.

844. 12.8 × 17.4 cms.

Recto : Nine lines and two witnessing clauses.

Date: 6 Šauwāl 787/10 November 1385.

Text: Muḥammad b. Sālīm b. Muḥammad an-Nābulṣī states that he is indebted 175 dirhams for a wool *ṭaub* that he bought from Nāṣir ad-Dīn al-Ḥamawī.

Verso : Six lines.

Date: 27 Dū l-Qaʿda 787/30 December 1385.

Text: Receipt (?) for a portion of the sum on recto.

852. 26.5 × 17 cms.

Recto : Seven lines. Top left missing.

Date: ?

Text: Ḥasan b. ʿAlī b. ʿAbd ar-Raḥmān al-Qudsī l-Ḥanafī, ʿĀmil *waqf* al-Madrasa in Jerusalem, makes a statement regarding (the salary of ?) aš-Šaiḥ ʿImād ad-Dīn Ismāʿīl al-Bārīnī.

D. Šahādāt.

On the basis of the extant specimens from the Ḥaram, a *šahāda* can be defined as testimony heard in court before a judge from legal witnesses (*šuhūd*) whose integrity (*ʿadāla*) has been recognized by a judge and who are entitled to sign legal documents. These witnesses testify to their knowledge of a person or thing and to facts that have been established in regard to him/it, and the judge acknowledges his cognizance of this testimony by affixing to the document his *ʿalāma* or his *ʿalāma* notation and, if appropriate, by having the document certified by his court. Thus a *šahāda* constitutes a *maḥḍar*, a document issued by a court, and, in fact, five of the six *maḥḍars* which were issued in response to a petition to a court (*suʿāl*, I/B/2 above) take the form of *šahādāt* (nos. 279, 616, 654, 718, 719), the remaining one (no. 368) being an *išhād*.

The *šahādāt* occur in two forms which differ only in respect to the opening clauses.

1. ŠAHIDA...

“Šahida man yaḍaʿu ḥaṭṭahu āhirahu šahādat Fulān” (Those who affix their signatures at the end of the document witness the testimony of Fulān). This opening clause is usually followed by a statement that the *šuhūd* are legally competent to give such testimony: “wa-hum min ahl al-ʿilm wal-ḥibra at-tāmma an-nāfiya lil-ḡahāla bi-mā yašhadūn fihi” (they are persons of knowledge and full experience which exclude ignorance of that to which they testify) and then a statement that the *šahāda* fulfills the rules of legal evidence: “hum bihā ʿālimūn wa-lahā muḥaqqaqūn la-yašukkūn fī šaiʿ minhā wa-lā yartābūn (being informed and certain regarding the testimony, without any doubt whatsoever concerning it). At this point the text of the testimony appears, which is followed by another statement corroborating the witnesses’ incontestable knowledge: “ʿalima šuhūduhu ḍālik wa-taḥaqqaqūhu wa-bihi waḍaʿū ḥuṭūṭahum bihi...” (knowing this and being certain of it, the witnesses have affixed their signatures thereto). Then the date occurs, along with the name of the judge who gave his permission for the *maḥḍar* to be written.

In addition to the *šahādāt* catalogued below, the following *maḥḍars* consequent to *asila* occur in this — the *šahida* — form: nos. I/B/2/279, 616, and 719.

17. 38.5 × 29 cms.

Recto : ʿAlāma at top right, seven lines, five witnessing clauses, and two *tauqīʿs* in right margin.

Date: 22 Šauwāl 790/24 October 1388.

ʿAlāma: Al-ḥamdu lillāh ʿalā luṭfihi.

Text: The signatory witnesses testify that they know al-Maulā Nāṣir ad-Dīn Muḥammad al-Ḥamawī t-Tāḡir, to whom Ġamāl ad-Dīn ʿAbd Allāh b. aš-Šaiḥ Šihāb ad-Dīn Aḥmad b. aḍ-Ḍiyāʾ Šāliḥ al-Ḥarīrī from Nābulus paid 200 dirhams for wool.

Tauqīʿ : (A) Li-yušhad fihi ʿalā l-waḡh aš-šarʿī.

Tauqīʿ : (B) Li-yušhad bi-tubūtihi.

Verso : *Išhād* : seven lines and five witnessing clauses.

Date: 24 Šauwāl 790/26 October 1388.

Text: Aqḍā l-Quḍāt Taqī d-Dīn Abū Muḥammad ʿAbd al-Laṭīf b. Aqḍā l-Quḍāt Bahāʿ ad-Dīn Abī ʿAbd Allāh Muḥammad al-Bahnasī š-Šāfiʿī, al-Ḥākim in Nābulus,⁶⁴ attests to the certification of the content of the *šahāda* on *recto*.

266. 19×28 cms.

Recto :

A) *Šahāda* : ʿalāma, six lines, one witnessing clause, and two *tauqīʿ*s.

Date: 11 al-Muḥarram 789/1 February 1387.

ʿAlāma : Al-ḥamdu lillāh Rabb al-ʿālamīn.

Text: The signatory witnesses testify to their knowledge of Nāṣir ad-Dīn al-Ḥamawī and of his debt to al-Ḥāgg Nāṣir ad-Dīn Muḥammad b. Yaḥyā b. ʿAbbās al-Ḥalabī š-Šairafī in Jerusalem of 10 gold florins.

Tauqīʿ : (A) Li-yuṣḥad bi-tubūtihi...

Tauqīʿ : (B) Li-yuḥlaf...

B) *Half*; three lines and three witnessing clauses.

Date: 11 al-Muḥarram 789/1 February 1387.

Text: Nāṣir ad-Dīn Muḥammad al-Ḥalabī š-Šairafī swears to above.

Verso : *Išhād* : ʿalāmat ad-daʿwā, six lines, and three witnessing clauses.

Date: 25 al-Muḥarram 789/16 February 1387.

Text: Certification of *recto* by Nāʾib al-Ḥukm aš-Šāfiʿī in Jerusalem.

330. 28.2×29.3 cms.

Recto : ʿAlāma, nine lines, seven witnessing clauses, and two *tauqīʿ*'s in right margin.

Date: First decade of Šaʿbān 795/12-21 June 1393.

ʿAlāma : Al-ḥamdu lillāh wa-asʾaluhu t-taufīq.

Text: The signatory witnesses testify to their knowledge of a *dār* in Ḥārat an-Naṣārā in Ḥārat Ṣahyūn and that it is property of Bait al-Māl because it belonged to Yaʿqūb an-Naṣrānī, who died there without heirs.

⁶⁴ According to MUĞİR AD-DĪN: *al-Uns*, II, 127, al-Qāḍī Taqī d-Dīn Abū Muḥammad ʿAbd al-Laṭīf b. Bahāʿ ad-Dīn Abī ʿAbd Allāh Muḥammad b. ʿAlam ad-Dīn Abī ʿAbd Allāh Muḥammad al-Burullusī š-Šāfiʿī was appointed *qāḍī* of Jerusalem in 794/1391-92. Despite the discrepancy in geographical *nisbas*, the Taqī d-Dīn in the document may be the same as the one mentioned by MUĞİR AD-DĪN.

Tauqī^c : (A) Li-yuṣhad bi-tubūtihi wallāh al-musta^cān.

Tauqī^c : (B) Undeciphered.

Verso : *Iṣḥād* ^c*alāmat ad-da^cwā* at upper-left, filing notation at upper-right, eight lines, and three witnessing clauses.

Date: 22 Ṣafar 796/27 December 1393.

Text: Al-Qāḍī Ṣaraf ad-Dīn aṣ-Ṣāfi^c attests to certification of the *da^cwā* on *recto*.

332. 27 × 37.5 cms.

Recto : ^c*Alāma* notation, eleven lines and two witnessing clauses.

Date: 5 Rabī^c II 706/14 October 1306.

^c*Alāma* notation: Ġarā ḍālik bi-ḥuḍūrī. Katabahu l-Faqīr ilā llāh ta^cālā Ismā^cil b. Ibrāhīm al-Ḥusainī š-Ṣāfi^cī, ^c*afāhu llāh ta^cālā*.

Text: The signatory witnesses testify to their knowledge of the village *البارية* in the district of Ṣaidā and in the *waqf* of al-Ḥaram aṣ-Ṣarīf an-Nabawī and that al-Ġanāb al-^cAlī Saif ad-Dīn Bulḡāq, Nā^ʿib as-Saṭṭana and Nāẓir al-Ḥaramain,⁶⁵ and al-Maḡlis al-^cAlī l-Amīr Badr ad-Dīn — came to the village to buy produce.

546. 18 × 26 cms.

Recto :

A) *Ṣahāda* written at top: ^c*alāma*, seven lines, four witnessing clauses, and a *tauqī*^c in the right margin.

Date: Ṣafar 797/ November-December 1394.

^c*Alāma*: Al-ḥamdu lillāh wa-as^ʿaluhu t-taufīq.

Text: The signatory witnesses testify that al-Ḥāḡḡ Muḥammad b. Muḥammad b. al-Ḥuṣrī, resident in Jerusalem, had died and that Wadī b. Aḥmad b. Maṣṣūr from *qaryat* *البلد*⁶⁶ had delivered to him 19 loads of turnips for which he was entitled to payment.

Tauqī^c : Li-yuṣhad bi-tubūtihi ba^cd al-ḥalf aṣ-ṣar^cī wallāh al-Musta^cān.

B) *Ḥalf* written under A: four lines, three witnessing clauses, and *tauqī*^c (?) in right margin.

⁶⁵ Although he is not included in MUĞİR AD-DĪN's list of the governors of Jerusalem, he is mentioned in IBN ḤAḤAR AL-^cASQĀLĀNĪ's *ad-Duvar*, II, 28, as Bulḡāq b. Kuṅḡak b. Bārtamiš al-Ḥwārazmī, who died in 709/1309, having "become Nāẓir of Jerusalem and Hebron toward the end of his life."

⁶⁶ HÜTTEROTH: *Historical Geography*, 117, writes both "Qubāla" and "Qiyāla."

Date: 1 Rabī^c I 797/25 December 1394.

Text: Wadī swears regarding 43 dirhams.

Tauqī^c : (?) Al-Maulā š-Šaiḥ Ġamāl ad-Dīn al-Māliki —.

C) *Iqrār* written under B: four lines and two witnessing clauses.

Date: 2 Rabī^c I 797/26 November 1394.

Text: Wadī acknowledges receipt of 43 silver dirhams from the depository of the Šāfi^cī Court in Jerusalem.

Verso : *Iṣḥād* : ^c*alāmat ad-da^cwā* at upper-left, notation at upper-right, eleven lines, and two witnessing clauses.

Date: 1 Rabī^c 797/25 December 1394.

Text: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi^cī attests to certification of the *da^cwā* on *recto*.

660. 27.75 × 60.5 cms.

Recto : ^c*Alāma*, thirteen lines, sixteen witnessing clauses, and a *tauqī^c* in right margin.

Date: First decade of al-Muḥarram 781/19-28 April 1379.

^c*Alāma* : Al-ḥamdu lillāh al-Ḥakam al-^cAdl.

Text: The signatory witnesses testify that they knew as-Sitt al-Ġalīla Sitt at-Tāġ ibnat al-Qāḍī Šihāb (?) ad-Dīn Abī Bakr b. aš-Šaiḥ Šams ad-Dīn Muḥammad, zauġ aš-Šaiḥ Šaraf ad-Dīn ^cIsā b. Ġānim, who died, leaving her husband and her children, Muḥammad, ^cAlī, Ibrāhīm, Aḥmad, Šāliḥ, Sufrā, and Šāliḥa; then Aḥmad died, leaving his father and his brothers by both parents -- Muḥammad, ^cAlī, Ibrāhīm, and Šāliḥ -- and by his mother, Sufrā and Šāliḥa; then Sufrā died, leaving her husband, aš-Šaiḥ Ġamāl ad-Dīn Ġānim, and their two children, Muḥammad and Laṭīfa; then Muḥammad b. aš-Šaiḥ Ġānim died, leaving his son; then aš-Šaiḥ Šaraf ad-Dīn ^cIsā died, leaving Ġamāl ad-Dīn Ġānim, Muḥammad, ^cAlī, Ibrāhīm, and Šāliḥa (?); then Šāliḥ died, leaving his brothers -- Muḥammad, ^cAlī, and Ibrāhīm -- and his sister by his mother, Šāliḥa; then ^cAlī died, leaving his brothers, Muḥammad and Ibrāhīm, and his maternal sister, Šāliḥa; then Ibrāhīm died, leaving his brother, Muḥammad, and his maternal sister, Šāliḥa; then Muḥammad died, leaving his brother by his father, aš-Šaiḥ Ġamāl ad-Dīn Ġānim, and his maternal sister, Šāliḥa; then Laṭīfa ibnat aš-Šaiḥ Ġamāl ad-Dīn Ġānim died, leaving her father and her husband, Ġamāl ad-Dīn ^cAbd Allāh, whose estate is limited to those specified.

Tauqī^c : Li-yuṣḥad bi-ṭubūtihi.

Verso : *Iṣhād*, written at left: ʿalāmat ad-daʿwā, eleven lines, and nine witnessing clauses (three written in right margin).

Date: 4 Rabīʿ I 782/8 June 1380.

Text: Aqdā l-Quḍāt Šams ad-Dīn Abū ʿAbd Allāh Muḥammad b. al-Qāḍī ʿAbbās ʿAbd al-ʿAzīz al-Quraṣī š-Šāfiʿī, al-Ḥākim in Hebron, attests to certification of the *maḥḍar* on *recto*.

708. 25 × 34.8 cms.

Recto :

A) *Šahāda* : ʿalāma, eight lines, five witnessing clauses, and a *tauqīʿ* in right margin.

Date: 6 Dū l-Ḥiġġa 778/16 April 1377.

ʿAlāma : Al-ḥamdu lillāh ʿalā niʿamihi.

Text: The signatory witnesses testify that they know Maḥmūda bint al-Marḥūm ʿAdlān (?) ʿAlāʾ ad-Dīn ʿAlī b. Ġars ad-Dīn Ḥālid b. Šaraf ad-Dīn Mūsā l-Ḥamawī, known as Ibn at-Tadmuriya, and that she is the daughter of the aforementioned.

Tauqīʿ : Li-yuṣhad bi-tubūtihi.

B) *Half* written to lower right of A: Notation, seven lines, and two witnessing clauses.

Date: 7 Dū l-Ḥiġġa 778/17 April 1377.

Notation: Li-yuḥlaf.

Text: Maḥmūda swears that ʿAlāʾ ad-Dīn was her father and that she is entitled to the estate.

Verso : *Tubūt* written at left: ʿalāmat ad-daʿwā, six lines, and two witnessing clauses.

Date: 7 Dū l-Ḥiġġa 778/17 April 1377.

Text: ʿAlī b. Muḥammad aš-Šāfiʿī, Nāʾib al-Ḥukm in Jerusalem, attests to certification of the *maḥḍar* and oath on *recto*.

2. ŠUHŪDUHU.

These *šahādāt* are identical to those of the first type except for the opening clause, which reads here: “Šuhūduhu l-wāḍiʿūn ḥuṭūṭahum āḥirahu yašhadūn...” (Those who affix their signatures at the end

testify...). In addition to the *šahādāt* catalogued below, the following *maḥḍars* occur in this form: I/B/2/654, 718. Moreover, three samples of this type are given by al-Asyūṭī.⁶⁷

28. 28 × 56.5 cms.

Recto : °Alāma, ten lines, eight witnessing clauses, and a *tauqī*°. Hole in text.

Date: First decade of Rabī° II 745/12-21 August 1344.

°Alāma : Al-ḥamdu lillāh Rabb al-°ālamīn.

Text: The witnesses testify that they knew Sāra bint al-Amīr al-Marḥūm Šuḡā° ad-Dīn Ismā°il b. Saif ad-Dīn Abī Bakr aṭ-Ṭūrī and that when she expired (°adamat) in Jerusalem aš-Šaiḥ Šaraf ad-Dīn °Isā b. aš-Šaiḥ Ġānim⁶⁸ and his son, Ġamāl ad-Dīn Ġānim, Šaiḥ al-Ḥānqāh aš-Šalāḥīya, were residing in Damascus. Written at the instruction (*išāra*) of Saif ad-Dīn, Nā°ib as-Saltāna of Gaza.

Tauqī° : Li-yušhad bi-ṭubūtihi.

Verso : *Išhād*, seven lines and fourteen witnessing clauses.

Date: 9 Šafar 749/9 May 1348.

Text: Sirāḡ ad-Dīn b. °Umar b. aš-Šaiḥ Zain ad-Dīn Abī l-Qāsim al-°Adlī š-Šāfi°i, Nā°ib al-Ḥukm in Jerusalem,⁶⁹ attests to certification of the content of the *maḥḍar* on *recto*.

29. Fragment: 27.5 × approximately 40 cms.

This document is obviously related to the preceding one. It is approximately the same width and is written by the same hand; both concern the same subject.

Recto : Top-left corner and bottom right missing.

A) *Šahāda*; nine lines, five witnessing clauses, and a pious formula in right margin.

Date: 1 Šafar 745/14 June 1344.

⁶⁷ *Ġawāhir*, II, 456, 468, 476-77.

⁶⁸ Aš-Šaiḥ Šaraf ad-Dīn °Isā b. aš-Šaiḥ Ġānim, about whom MUĞİR AD-DĪN: *al-Uns*, II, 154, has no information other than the fact that he was a contemporary of aš-Šaiḥ Saif ad-Dīn Abū Bakr b. aš-Šaiḥ Ḥasan b. aš-Šaiḥ Ġānim al-Anšārī, who was alive in al-Muḥarram 733/ November-December 1332. He was the grandfather of al-Qāḍī Šaraf ad-Dīn.

⁶⁹ Aš-Šaiḥ Sirāḡ ad-Dīn Abū Ḥafṣ °Umar b. aš-Šaiḥ Abī l-Qāsim al-°Adlī š-Šāfi°i, Ḥalīfat al-Ḥukm al-°Azīz, still alive in 769/1367-68. *Ibid.*, 158.

Text: Al-Amīr Nāṣir ad-Dīn Muḥammad b. al-Amīr Šuḡā^c ad-Dīn Ismā^cil b. Abī Bakr [] testifies that his sister, Sāra, has been killed in Jerusalem and summons her husband, Ismā^cil b. Nāṣir ad-Dīn Ḥamdu b. Badr ad-Dīn Ismā^cil, and some of her relatives to Gaza. The husband gives testimony regarding her death, in the presence of witnesses. Written at the instruction of Saif ad-Dīn, Nā³ib as-Salṭana of Gaza.

B) *Ishād* : ten lines, most missing.

Text: Sirāḡ ad-Dīn ʿUmar al-Ġazzī (?), Nā³ib al-Ḥukm in Jerusalem, attests to certification of the *šahāda* dated 11 (?).

Verso :

A) *Ishād* : ʿAlāma, eight lines, six witnessing clauses, and a fragment of a *tauqī^c*. Top and bottom missing.

Date: 11 Ġumādā II 745/20 October 1344.

ʿAlāma : Al-ḥamdu lillāh Rabb al-ʿālamīn.

Text: Aqḍā l-Quḍāt Šams ad-Dīn Abū ʿAbd Allāh Muḥammad b. aš-Šaiḡ Amīn ad-Dīn Abī l-Ġanā³im Sālim, al-Ḥākim in Jerusalem and its districts,⁷⁰ attests to certification of the *maḥḍar* on *recto*.

Tauqī^c : [Li-yušhad] bi-tanfīḍihi.

35. 49.25 × 64.25 cms.

Recto : ʿAlāma, nine lines, twenty-three witnessing clauses, and a *tauqī^c* in right margin. Holes at top center and right.

Date: 4 Rabī^c II 778/21 August 1376.

ʿAlāma : Al-ḥamdu lillāh ʿalā niʿamihi.

Text: The signatory witnesses testify to their knowledge of a *dār* in Jerusalem in Ḥārat an-Našārā in Sūq Ṭāḥūnat al-Hawā, known as Dār Ibn al-Launain, comprised of three units (*buyūt*), owned by Ḥalīl b. al-Launain of Gaza and transferred to his heirs after his death -- his children, Ismā^cil, Ḥadīḡa, and Fāṭima, and his wife, Fāṭima bint Adam. This *maḥḍar* was drafted according to the decree of Zain ad-Dīn Mubārakšāh al-Ašrafī by the hand of ʿAbd Allāh b. ʿUmar al-Bariddār, “aḥad an-nuqabā³ bil-bāb.”

Tauqī^c : Li-yušhad man yaʿlim bi-ḍālik wa— bi-ṭubūtihi.

Verso : *Ishād* : seven lines and seven witnessing clauses.

⁷⁰ Al-Qāḍī Šams ad-Dīn Muḥammad b. Amīn ad-Dīn b. Sālim b. Nāṣir ad-Dīn ʿAbd an-Nāṣir al-Kinānī l-Fūwī š-Šāfiʿī, was appointed *qāḍī* in Jerusalem in 729/1328-29 and died in the 750's/1350's. *Ibid.*, 124-25.

Date: 6 Rabī^c II 778/23 August 1376.

Text: Aqdā l-Qudāt Abū l-Ḥasan ʿAlī b. aš-Šaiḥ al-Marḥūm Zain ad-Dīn (?) Ḥalaf al-Ġazzī š-Šāfiʿī, al-Ḥākim in Gaza, attests to certification of content on *recto*.

311. 28.5 × 38.5 cms.

Recto : ʿAlāma, ten lines, and five witnessing clauses.

Date: 25 Šafar 745/8 July 1344.

ʿAlāma : Al-ḥamdu lillāh ʿalā kull ḥāl.

Text: The signatory witnesses testify to their knowledge of the village of Maḡdal Faḍīl⁷¹ in the district of Hebron, included in the *waqf* established by Saif ad-Dīn Baktamur al-Ġūkandār for the benefit of *qanāt as-sabīl* in Hebron, the poor and sick, and the progeny of the endower, and to their knowledge that the *ḡawālī* taxes on the Christians of the village are still to be used for the Dome of the Rock and al-Masḡid al-Aqṣā.

329. Parchment. 28 × 38 cms.

Recto : ʿAlāma, nine lines, three witnessing clauses, and a *tauqīʿ* in right margin. Many holes.

Date: 14 Šauwāl 788/8 November 1386.

ʿAlāma : Al-ḥamdu lillāh ʿalā luṭfihi.

Text: The signatory witnesses testify to their knowledge of Šams ad-Dīn Muḥammad b. aš-Šaiḥ Šihāb ad-Dīn Aḥmad b. Diyāʿ ad-Dīn Šāliḥ at-Tāḡir an-Nābulī and that he bought from Nāšir ad-Dīn al-Ḥamawī t-Tāḡir in Jerusalem wool (?) for 352 dirhams.

Tauqīʿ : Li-yušhad bi-tubūtihi.

Verso : *Išhād* written at left: thirteen lines and three witnessing clauses.

Date: 25 Šauwāl 789/8 November 1387.

Text: Aqdā l-Qudāt Bahāʿ ad-Dīn Abū Muḥammad b. ʿAbd Allāh al-Bahnasī š-Šāfiʿī, al-Ḥākim in Nābulus, attests to the certification of the transaction on *recto*.

⁷¹ HÜTTEROTH: *Historical Geography*, 123.

609. 33 × 44.25 cms.

Recto : °*Alāma*, seven lines, seven witnessing clauses, and three *tauqī*°s, a witnessing clause, and a notation in right margin. Stains and a hole.

Date: 22 Ğumādā II 785/22 August 1383.

°*Alāma* : Al-ḥamdu lillāh wa-as°aluhu t-taufīq.

Text: The signatory witnesses testify to their knowledge of al-Ḥāğğ Muḥammad b. Muḥammad b. Aḥmad al-Karakī l-Ḥammāl, that he had married Bulbulīya bint Ḥalīl b. Ğāzī n-Nābulusīya, but that he had absented himself before consummating the marriage, that his present whereabouts are unknown, and that he left her no *nafaqa*.

Tauqī° : (A) Li-yuṣṣhad fīhi.

Tauqī° : (B) Li-yuṣṣhad bi-ṭubūt ma qāmat al-baiyina fīhi wa-billāh al-musta°ān.

Tauqī° : (C) Li-yuḥlaf.

Notation: Ḥalafat.

Verso :

A) *Ṭubūt* written at left: °*alāmat ad-da°wā*, six lines, and two witnessing clauses.

Date: 16 Ğumādā II 785/16 August 1383.

Text: °Isā b. Ğānim aš-Šāfi°i, al-Ḥākim in Nābulus, certifies content of the *maḥḍar* and oath written on *recto*.

B) *Ṭubūt* written to right of A: °*alāma* notation, nine lines, and three witnessing clauses.

Date: 3 (?) Rağab 785/1 (?) September 1383.

°*Alāma* notation: Ađintu fī dālik wa-fasaḥtu nikāḥahā [] faṣḥan šar°iyan fī tā°riḥihā wa-ḥakamtu bihi ḥukman šar°iyan.

Text: °Isā b. Ğānim aš-Šāfi°i, al-Ḥākim in Nābulus, certifies annulment of the marriage.

611. 33 × 43.5 cms.

Recto :

A) *Šahāda* : °*alāma*, a notation in right corner, seventeen lines, two witnessing clauses, and two *tauqī*°s in right margin.

Date: 16 Ramaḍān 795/26 July 1393.

°*Alāma* : Al-ḥamdu lillāh °alā ni°amihi.

Notation: °*Uriḍa*.

Text: The signatory witnesses testify that ʿAlāʾ ad-Dīn ʿAlī b. aš-Šaiḥ Zain ad-Dīn ʿAbd ar-Raḥmān al-Ḥamawī t-Tāḡir in Jerusalem acknowledged before his death that all the chattels herein enumerated in his shop in Sūq al-Ḥilʿa belong to his wife, Arwaḡ bint Ibrāhīm b. Bābā Šāh al-Ḥamawīya, present with him in Jerusalem.

Tauqīʿ: (A) Li-yuṣḥad bi-ṭubūt mā qāmat bihi l-baiyina fī l-faṣl, wa-billāh al-mustaʿān.

Tauqīʿ: (B) Li-yuḥlaf.

B) Oath written under A, between witnessing clauses: six lines and two witnessing clauses.

Date: 16 Ramaḍān 795/26 July 1393.

Text: Arwaḡ swears that she is legally entitled to the listed chattel.

Verso: *Ṭubūt* written at left: ʿalāmat ad-daʿwā, nine lines, and five witnessing clauses.

Date: 20 Ramaḍān 795/30 July 1393.

Text: ʿAbd Allāh b. Muḥammad b. Ḥāmid aš-Šāfiʿi, Ḥalīfat al-Ḥukm in Jerusalem, certifies the content of *recto*.

639. 28 × 38.5 cms.

Recto: *Šahāda*: ʿalāma, eight lines, three witnessing clauses, and a *tauqīʿ* in right margin. Water stained in four corners.

Date: Last decade of Rabīʿ I 796/25 January-4 February 1394.

ʿAlāma: Al-ḥamdu lillāh ad-Dāʾim abadan.

Text: The signatory witnesses testify to their knowledge of al-Ḥāḡḡ Muḥammad b. Muḥsin b. ʿAlī b. ʿAbd al-Ḥaqq al-Maḡribī, known as al-Ġāzī, resident in Jerusalem, and to his acknowledgment that al-Ḥāḡḡ ʿAlī b. Sulaimān — ʿAbd al-Ḥaqq is his father's cousin, and that al-Ḥāḡḡ Muḥammad has died with ʿAlī as his heir.

Tauqīʿ: Li-yuṣḥad bi-ṭubūtihi wa-billāh al-mustaʿān.

B) Receipt written under A: two lines and two witnessing clauses.

Date: 4 (?) Rabīʿ II 796/6 (?) February 1394.

Text: ʿAlī b. Sulaimān received chattel left to him by Aḥmad.

Verso:

A) *Iṣḥād* written at left: ʿalāmat ad-daʿwā, ʿalāma, ten lines, four witnessing clauses, and a *ḥukm* and a notation in right margin.

Date: 25 (?) Rabīʿ I 796/28 (?) January 1394.

ʿAlāma: Al-ḥamdu lillāh wa-asʾaluhu t-taufīq.

Text: Al-Qāḍī Šihāb ad-Dīn Abū l-ʿAbbās Aḥmad b. aš-Šaiḥ Šams ad-Dīn Abī ʿAbd Allāh Muḥammad as-Salāwī š-Šāfiʿī, al-Ḥākim in Gaza,⁷² attests to certification of content on *recto*.

Tauqīʿ : Li-yuṣṣhad bi-ṭubūtihi wallāh al-Mustaʿān.

Notation: Al-Maulā š-Šaiḥ Šaraf ad-Dīn aš-Šāfiʿī.

B) *Iṣḥād* written to right of A: ʿalāmat ad-daʿwā, nineteen lines and three witnessing clauses.

Date: 1 Rabīʿ II 796/3 February 1394.

Text: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī attests to certification of *iṣḥād* at the left.

647. 26.5 × 35.75 cms.

Recto : Eight lines, three witnessing clauses and a *tauqīʿ* and notation in right margin. Water stained.

Date: First decade of Dū l-Ḥiġġa 795/8-17 October 1393.

Text: The signatory witnesses testify that they knew Fāṭima bint Asandamur b. ʿAbd Allāh, that she died, and that heirs are her son, Ḥamza b. كند, present in Jerusalem; and her husband, al-Muqaddam Ṣawāb, known as الحبيبي, absent in Cairo. Written with the permission of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

Tauqīʿ : Li-yuṣṣhad bi-ṭubūtihi wallāh al-Mustaʿān.

Notation: Al-Maulā š-Šaiḥ Zain ad-Dīn al-Ḥanafī.

Verso : *Iṣḥād* written at left: ʿalāmat ad-daʿwā, ten lines and three witnessing clauses.

Date: 13 Dū l-Ḥiġġa 795/20 October 1393.

Text: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī attests to certification of the *maḥḍar* on *recto*.

⁷² Al-Qāḍī Šihāb ad-Dīn Abū l-ʿAbbās Aḥmad b. Muḥammad as-Salāwī š-Šāfiʿī, appointed *qāḍī* of Jerusalem in 801/1398-99.

IV. COURT RECORDS¹

In general, court records might be defined as transcripts of any proceedings which are heard in court before a judge. According to this broad definition *ṣahādāt*, and even certified *iqārāt* and *iṣhādāt*, constitute court records, since they certainly transcribe proceedings which were heard before a judge. However, as we have noticed, such documents were drawn up in distinctive forms, and it was on the basis of these forms that we classified them as legal depositions. Form is also the basis on which court records can be distinguished. These are of two types: (A) records of cases or actions initiated by individuals who appeared in court before a judge and (B) records of actions taken by a judge in response to a directive from a Mamlūk political official. Though there seems to be little formal difference between the two types, I have catalogued them separately.

A. Proceedings initiated by an individual.

At the beginning of these records, or immediately following the date (if the document begins with a date) appears the phrase: “ḥaḍara ilā maḡlis al-ḥukm al-‘azīz al-Fulānī...” (So-and-so appeared at the

¹ For my earlier observations on court records, see *Significance of the Haram Documents*, 210-11. For a brief discussion of Arabic court records from the Ottoman period see R. Y. EBIED and M. J. L. YOUNG: *Some Arabic Legal Documents of the Ottoman Period*. Leiden 1976; the specimens discussed, however, are taken from a court register rather than independent documents. The same is true of those discussed by SALWĀ ‘ALĪ IBRĀHĪM MĪLĀD: *Registres judiciaires du tribunal de la Ṣāliḥiyya Naḡmiyya: étude des archives*. In: *Annales islamologiques* 12 (1974) 161-243 and 29 plates. RICHARD J. H. GOTTHEIL published three court records in Arabic from the Fāṭimid and Mamlūk periods: *An Eleventh-Century Document Concerning a Cairo Synagogue*. In: *Jewish Quarterly Review* 18 (1907), 467-539; *Dhimmīs and Moslems in Egypt*. In: *Old Testament and Semitic Studies in Memory of W. R. Harper*. Chicago 1908, II, 353-414; and *A Document of the Fifteenth Century Concerning Two Synagogues of the Jews in Old Cairo*. In: *Jewish Quarterly Review*, new series, 18 (1927), 131-52.

Honored Court of Judge Fulān) or “ḥaḍara baina yadai l-Qāḍī Fulān...” (So-and-so appeared before Judge Fulān). The name of the judge is usually, but not always, spelled out in considerable detail, and, normally, either his ^ʿ*alāma* or an ^ʿ*alāma* notation appears above the text, at the left. Following these preliminaries a summary of the case is given, including the action or judgment of the judge, if there was any. The document ends, as usual, with the witnessing clauses of the legal witnesses.

Several of these documents record a claim (*daʿwā*) heard before a judge, in which he hears evidence and delivers a verdict (31, 32, 334, 615, 649, 650, 653, 709).² Some of these I have discussed in detail elsewhere.³ Others do not involve disputes but merely contain records of depositions given in court — for an estate inventory (500, 671, 698), for example, the establishment of a *waqf* (606), receipt of goods (455); *etc.* All these documents, records both of cases and of depositions, appear in more or less the same format.

31. 26.5 × 36 cms.⁴

Recto :

A) ^ʿ*Alāma* notation (obliterated), sixteen lines, and five witnessing clauses. Water stained; holes in top.

Date: Second decade of Ṣafar 797/ 6-15 December 1394.

^ʿ*Alāma* notation : [Ġarā ḍālik ka-ḍālik].

Text: Al-Muqaddam aṭ-Ṭawāšī ^ʿAnbar, Mubārak, Mubāraka, and Inširāḥ appear in the court of al-Qāḍī Šaraf ad-Dīn aš-Šāfi^ʿī on 19 al-Muḥarram 7[97]/14 November 13[94] and claim that they had been manumitted by their owner, Muḥibb ad-Dīn Aḥmad b. Qāḍī l-Quḍāt Burhān ad-Dīn b. Ġamā^ʿa⁵ before his death. The

² This type of court record is discussed by AL-ASYŪṬĪ in his chapter entitled “Kitāb ad-Daʿwā wal-Baiyinat wa-Mā Yataʿallaqu bihā min al-Aḥkām” in *al-Uns*, II, 496-528. Many specimens of such records beginning with “ḥaḍara ilā l-maḡlis al-ʿazīz...” are given.

³ *Two Fourteenth-Century Court Records from Jerusalem Concerning the Disposition of Slaves by Minors*. In: *Arabica*, 29 (1982), 16-49. Here I discuss nos. IV/A/649, 31, 32, and 650, the last three being nearly duplicate records of the same case.

⁴ This document I discuss in *ibid.*

⁵ Muḥibb ad-Dīn Aḥmad b. Qāḍī l-Quḍāt Burhān ad-Dīn Ibrāhīm b. Ġamā^ʿa, died in 795/1392-93. MUĞĪR AD-DĪN: *al-Uns*, II, 108.

claim is disallowed by the judge on the grounds that Muḥibb ad-Dīn had not reached the age of discretion (*ruṣd*) and orders the slaves to be sold, with the permission of Qāḍī l-Quḍāt Badr ad-Dīn aṣ-Ṣāfi⁶, an-Nāzir fil-Ḥukm aṣ-Ṣāfi⁶ in Egypt and the Kingdom of Damascus and Aleppo; the judge allows, however, a bequest made by Muḥibb ad-Dīn to al-Māristān aṣ-Ṣalāḥī.

- B) *Ṣahāda*, written beneath A: three lines and two witnessing clauses.
Text: Signatory witnesses testify to the prices paid for three of the slaves.

32. 28 × 38 cms.⁷

Recto :

- A) ⁶*Alāma* notation, seventeen lines, and six witnessing clauses (one in right margin).

Text: This record is substantially the same, though slightly different in form, as number 31, except that the clause relating to the bequest of al-Māristān aṣ-Ṣalāḥī is not included.

- B) *Ṣahāda*, written at bottom left: four lines and two witnessing clauses.
Text: The same as 31 B.

75. 26 × 38 cms.

Recto : ⁶*Alāma*, nine lines, and five signatures. Tear at top center.

Date: 22 Ġumādā I 706 (?)/29 November 1306 (?).

⁶*Alāma* : Al-ḥamdu lillāh Rabb al-⁶ālamīn.

Text: Two men from the village of Dūrā⁸ appear in the Court of Hebron, in the presence of al-Amīr al-Kabīr al-Isfahsalārī Saif ad-Dīn Bulḡāq al-Malakī n-Nāzirī l-Manṣūrī Nāzir Auqāf al-Ḥaramain aṣ-Ṣarīfain, in Damascus, and claim that their brother, Mubārak b. Rāḡih b. Wālin (?), had been killed by ⁶Abd Allāh b. Muḥammad b. — and Muḥammad b. Sulaimān — from the village of Idnā.⁹

Verso : Three-line filing notation in upper-left corner.

⁶ Badr ad-Dīn Muḥammad b. Muḥammad al-Ḥazraḡī l-Anṣārī s-Subkī, whose last term as Ṣāfi⁶ qāḍī l-quḍāt of Egypt ended in 797/1395. IBN TAĠRĪ BIRDĪ: *al-Manhal aṣ-Ṣāfi wal-Mustaufī ba⁶da l-Wāfi*, Istanbul Topkapı Ahmet III MS 3018, fol. 722b. Cf. WIET: *Manhal*, 347.

⁷ Discussed in my *Two Court Records*.

⁸ HÜTTEROTH: *Historical Geography*, 124.

⁹ *Ibid.*

219. 13.5 × 34 cms.

Recto : Nineteen lines and two witnessing clauses.

Date: Middle decade of Dū l-Qa^cda 795 (?)/18-27 September 1393 (?).

Text: ʿAlī b. ʿAlā³ ad-Dīn ʿAlī š-Šāhid and Baraka (?) b. al-Ḥāgg Aḥmad b. حاييل appear in the Court of Nābulus and testify that Sitt an-Nisā³ ibnat al-Ḥāgg ʿUmar b. Ya^cqūb of the Banī l-Labbān divided (?) equal shares of a *dār* in Nābulus between her two daughters -- Fāṭima and Asin -- by the late Šams ad-Dīn Muḥammad b. al-Faqīh Nāšir.

Verso : Filing notation in upper-left corner.

223. 13 × 29.5 cms.

Recto : Twelve lines and two witnessing clauses. Holes in text.

Date: 16 Dū l-Qa^cda 7—.

Text: Mur— Sa^cd — b. Furaiḥ and — b. ʿAmmār b. Sa^cid, two *mašāʾiḥ* of *qaryat Zakariya l-Baṭṭiḥ*,¹⁰ appear before Maḡlis an-Nazar ʿalā l-Auqāf aš-Šarīfa and make an attestation regarding a *waqf*.

334. 28.4 × 38.4 cms.

Recto : ʿAlāma, fourteen lines, and two witnessing clauses. Water stains; holes at top and in text.

Date: 25 Šauwāl 794/14 September 1392.

ʿAlāma : Al-ḥamdu lillāh ʿalā luṭfihi.

Text: Aš-Šaiḥ Ġamāl ad-Dīn Abū Muḥammad ʿAbd Allāh b. Šams ad-Dīn ʿAbd Allāh b. Šams ad-Dīn ʿAbd Allāh b. Muḥammad b. Ḥāmid aš-Šāfi^ci¹¹ appears in the court of al-Qāḍi Taqī d-Dīn Abū Muḥammad ʿAbd Allāh b. Bahā³ ad-Dīn Abī ʿAbd Allāh al-Bahnasī š-Šāfi^ci, al-Ḥākim in Jerusalem and its districts, and enters a claim against Muḥammad b. Mūsā b. Ibrāhīm, an agnate of al-Marḥūm Šadr ad-Dīn ʿAbd ar-Raḥmān b. al-Marḥūm Kamāl ad-Dīn Muḥammad al-Maḡribī (?), regarding the latter's rental of property in the Buq^a, outside Jerusalem, belonging to the *waqf* of al-Madrassa aš-Šalāḥiyya.

¹⁰ Listed as “... al-Baṭṭiḥ” in *ibid.*, 116.

¹¹ Listed by MUĞİR AD-DĪN: *al-Uns*, II, 129, as Ġamāl ad-Dīn Abū Muḥammad ʿAbd Allāh b. aš-Šaiḥ Šams ad-Dīn Abī ʿAbd Allāh Muḥammad al-ʿIrāqī š-Šāfi^ci, appointed *qāḍi* of Jerusalem in 812/1409-10.

455. 12.5 × 26 cms.

Recto : Seventeen lines and two witnessing clauses. One hole for string; water stained.

Date: 10 Ramaḍān 795/20 July 1393.

Text: °Alī b. Aḥmad b. Iṣḥāq and his nephew, Maḥmūd b. Iṣḥāq, from *qaryat* Arṭās,¹² appear in the Šāfiʿi Court in Jerusalem and attest to their receipt of itemized chattels from the estate of their cousin, Dāwūd b. Muḥammad b. Iṣḥāq, known as قنبر .

500. 16.9 × 24.7 cms.

Recto : °Alāma notation, twelve lines, one interlinear *siyāqa*, and two witnessing clauses. Water stains; holes in text.

Court record of an estate inventory in the
Ḥanafī Court in Jerusalem.

Date: 20 Šafar 796/25 December 1393.

°Alāma notation: Ġarā ḍālik bi-ḥuḍūrī, Ḥair ad-Dīn (?) al-Ḥanafī.

Name: (Ill) Muḥammad b. Muḥammad b. Saʿd ad-Dīn b. Dāwūd al-Bursāwī r-Rūmī.

Place: Zāwiyat Farağ in Ḥarat Aulād Šaraf.

Heirs: His son, °Alī; his daughter Ḥwand (?); his son, Saʿd ad-Dīn; and his wife, Ġiyād bint Ḥusain al-Imām, all absent in Bursā.

Authorization: Conducted in the presence of °Alāʾ ad-Dīn °Alī b. Šihāb ad-Dīn Aḥmad, on behalf of Wakīl Bait al-Māl.

Verso : Receipt: nine lines, five witnessing clauses, and a notation in right margin.

Date: 16 Rabīʿ II 796/18 February 1394.

Text: Aš-Šaiḥ °Abd al-Mağīd b. °Abd al-Muʾmin b. Yūsuf, executor of the estate on *recto* receives chattel itemized on *recto*. Written with the permission of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿi and al-Qāḍī Ḥair ad-Dīn al-Ḥanafī.

°Alāma notation: Iʿtarafa l-Ḥāğğa Šāhīn bi-ḍālik ʿinda °Alī b. Muḥammad aš-Šāfiʿi.

606. 26 × 35.5 cms.

Recto : °Alāma notation, fifteen lines, five witnessing clauses, and a squiggle in right margin.

Date: 6 Dū l-Ḥiğğa 777/27 April 1376.

¹² HÜTTEROTH: *Historical Geography*, 116.

Text: Al-Ḥāḡḡ Šāhīn bint Badr ad-Dīn Ḥasan b. ʿAbd Allāh al-Ḥiṭā-ʿiyya, resident in Jerusalem, appears in the court of Jerusalem and attests that she had made a *waqf* in 776/1374-75 of a house in Ḥārat al-Mašāriqa in the neighborhood of Birkat Ḥammām al-Asbāt for the benefit of her two daughters -- Ḥadīḡa and Muḡul, the daughters of ʿAlāʾ ad-Dīn Aṭṭunbuḡā b. ʿAbd Allāh -- as well as for al-Maḡlis as-Sāmī Saif ad-Dīn Sundak Dāwūd, walad al-Maqarr al-ʿAlī Šaraf ad-Dīn Yaʿqūb Šāh, and al-Amīr ʿAlāʾ ad-Dīn Aqbuḡā b. ʿAbd Allāh, Raʾs Naubat as-Saqqāʾ of the above-mentioned Šaraf ad-Dīn Yaʿqūb Šāh.

Verso: Two-line filing notation at upper left: Waqf al-Ḥāḡḡa Šāhīn bi-qurb Ḥammām Asbāt.

615. 28 × 38.5 cms.

Recto: ʿAlāma notation, twenty-two lines, and six witnessing clauses.

Date: 16 Ramaḡān 796/15 July 1394.

ʿAlāma notation: Ġarā l-amr ka-dālik. Katabahu ʿIsā b. Ġānim aš-Šāfiʿī, laṭafa llāh taʿālā bihi.

Text: An unidentified person appears in the court of the above *qāḡī* who also serves as an-Nāzir ʿalā waqf al-Māristān aš-Šalāḡī, and reports that a woman named al-Ḥāḡḡa Zainab bint Yūsuf b. Badr al-Miṣriyya had deposited items with Muḡammad al-Miṣrī l-Kaḡḡāl in addition to those listed in the inventory that she declared upon her entrance to the Māristān. Muḡammad is summoned before the court and required to produce these goods.

620. 28 × 37.25 cms.

Recto: Twenty-six lines and a notation in right margin. Top (and bottom ?) torn away; holes in text and along left edge.

Date: None specified.

Text: Aš-Šaiḡ Šaraf ad-Dīn Masʿūd [] al-Muḡliṣ appears in the court of Ġamāl ad-Dīn al-Biṣṭāmī š-Šāfiʿī, in the presence of the judges and ʿulamāʾ of Jerusalem, and attests to the appointment (*walāya*) of Šaiḡ Šuyūḡ al-ʿĀrifīn Šaraf ad-Dīn Abū [] ʿIsā, walad al-Marḡūm Šaiḡ Šuyūḡ al-ʿĀrifīn Ġamāl ad-Dīn Ġānim, walad al-Marḡūm Šaiḡ Šuyūḡ al-ʿĀrifīn Abī r-Rūḡ ʿIsā, to *maš-yahāt* al-Ḥānqāḡ aš-Šalāḡīya and that he (Masʿūd) has no claim to this *walāya* and that his previous effort in this regard was void.

628. 28.5 × 38 cms.

Recto : °*Alāma* notation, ten lines, three witnessing clauses, and a three-line notation in the right margin. Water stained.

Date: 2 Šauwāl 795/11 August 1393.

°*Alāma* notation: Ġarā l-amr ka-dālik. Katabahu °Isā b. Ġānim aš-Šāfi°i, laṭafa llāh bihi.

Text: Mubārak b. °Abd Allāh, °atāqat al-Ḥāğğ Muḥammad b. al-°Arabī from Ġālūd¹³ in the *waqf* of Hebron, appears in the Šāfi°i Court of Jerusalem and attests that he has no financial claim on Aḥmad b. Ibrāhīm b. Ḥamza, known as Ibn al-Baqara al-Ḥalilī, for cutting off two fingers of his right hand.

Notation: Written according to the decree of Saif ad-Dīn, Nā°ib as-Saltāna and Nāzir al-Ḥaramain.

648. 26.5 × 35.25 cms.

Recto : Nine lines and two witnessing clauses. Water stained; holes in text.

Date: 8 Dū l-Ḥiğğa 796/4 October 1394.

Text: Aš-Šadr al-Ağall Šams ad-Dīn Muḥammad b. al-Marḥūm Šams ad-Dīn Muḥammad b. Šams ad-Dīn Muḥammad, a *šāhid* in Ramla, and Aḥmad b. °Alī b. Salīm aš-Šaubakī l-Mukārī appear at the court of al-Qādī Šaraf ad-Dīn aš-Šāfi°i regarding a debt of 420 dirhams. The judge requires Aḥmad to take an oath at al-Masğid al-Aqṣā.

649. 26.75 × 36 cms.¹⁴

Recto : °*Alāma*, eighteen lines, and four witnessing clauses.

°*Alāma*: Al-ḥamdu lillāh wa-as°aluhu t-taufīq.

Date: 11 Dū l-Qa°da 793/10 October 1391.

Text: A plaintiff appears before the court of Šaraf ad-Dīn aš-Šāfi°i and claims that the orphaned children of al-Maqarr Badr ad-Dīn b. Muzhir, Kātib al-Asrār in Damascus,¹⁵ need to provide for their welfare by selling four slave girls, a *mamlūk*, and a mule left in the estate of their father. The judge grants permission for the sale.

¹³ *Ibid.*, 137.

¹⁴ Published and discussed in my *Two Court Records*.

¹⁵ Badr ad-Dīn b. Abī °Abd Allāh Muḥammad b. Aḥmad b. Muzhir served as Kātib as-Sirr in Damascus 777-80/1375-89 and again in 784/1382-83 according to TAQĪ D-DĪN AL-MAQRĪZĪ: *Kitāb as-Sulūk li-Ma°rifat al-Mulūk*. Ed. M. M. ZIADA. II, Cairo 1941-58, 257, 359.

650. 26.5 × 28 cms.*Recto :*

- A) ^c*Alāma* notation, fifteen lines, and five witnessing clauses. Water stained and holes in text.
- B) *Šahāda* written beneath A in lower-left corner: five lines and two witnessing clauses.

This document is a duplicate of Court record 32.

653. 26 × 35.5 cms.

Recto : ^c*Alāma* notation, nineteen lines, and three witnessing clauses.

Date: 5 Dū l-Ḥiğğa 795/12 October 1393.

^c*Alāma* notation: Ġarā dālik ka-dālik. Katabahu ^cĪsā b. Ġānim aš-Šāfi^ci, laṭafa llāh bihi.

Text: Fāṭima bint Aḥmad b. Ḥasan al-Ḥalabīya and her husband, ^cAlī b. Muḥammad b. ^cAlī l-Ḥalabī, known as Ibn ad-Dimašqī, Muğassil al-Amwāt in Aleppo, appear in the court of al-Qādī Šaraf ad-Dīn aš-Šāfi^ci in regard to a financial settlement. Fāṭima is awarded 300 dirhams.

Verso : Iqrār : ^c*alāma* notation, four lines, and three witnessing clauses.

Date: First decade of Dū l-Ḥiğğa 795/8-17 October 1393.

^c*Alāma* notation: Ġarā dālik ka-dālik. Katabahu ^cĪsā b. Ġānim aš-Šāfi^ci, laṭafa llāh bihi.

Text: Aḥmad acknowledges that Fāṭima is entitled to 100 dirhams' *sadāq*, and Fāṭima acknowledges receipt of the 300 dirhams mentioned on *recto*.

671. 19.5 × 22.4 cms.

Recto : Ten lines, three witnessing clauses, and a squiggle in right margin. Water stained at top.

Attestation in court to an estate inventory.

Date: 3 Šauwāl 795/12 August 1393.

Name: (Infirm) Daulāt bint Ḥiḍr b. كوج — al-Ḥalabīya at-Turku-māniya.

Place: The Šāfi^ci Court in Jerusalem.

Heirs: Her sister, Su^cdāt, zaūḡat aš-Šaiḥ al-Imām al-Auḥad Šalāḥ ad-Dīn al-Ḥanafī, Nā^ʿib Imām aš-Šaḥrā š-Šarīfa, and her brother, Maḥmūd, absent in ^cAintāb.

698. 9.7 × 28.2 cms.

Recto : Fourteen lines and three witnessing clauses. Two holes for string.

Date: 3 Dū l-Ḥiğğa 795/10 October 1393.

Attestation in court to an estate inventory.

Name: Aš-Šaiḥ Ibrāhīm b. Muḥammad b. Nāṣir, from °Aṭṭārā.¹⁶

Place: The Šāfi°i Court in Jerusalem.

Heirs: His nephew, Ḥassān, from the village of °Aṭṭārā and his sister, Mu°nisa bint Muḥammad, from the same village.

Authorization: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi°i.

Verso : Filing notation at upper left: Ibrāhīm min °Aṭṭārā ġ ġ.

709. 26 × 35.5 cms.

Recto : °Alāma notation, twenty-four lines, four lines of interlinear *siyāqa*, and five witnessing clauses in right margin. Holes at top and in text.

Date: 5 Ramaḍān 795/15 July 1393.

°Alāma notation: Ġarā l-amr °alā mā šuriḥa fihi.

Text: Al-Maulā Ġamāl ad-Dīn °Abd Allāh b. Muḥammad b. °Uṭmān b. Muḥammad al-°Abābūsī, an-Nāzir of the estate of his late brother, Šarīm ad-Dīn Ibrāhīm al-°Abābūsī, brings a decree from Qāḍī l-Quḍāt Ḥaṭīb [] Abī l-°Abbās Šihāb ad-Dīn Aḥmad al-Bā°unī (?) š-Šāfi°i, al-Ḥākim bil-Mamlaka al-Islāmiya aš-Šāmīya, written on the margin of °Abd Allāh's petition asking for a *marṣūm* from the qāḍī in Jerusalem to place the property of his brother's children under his supervision. In response to al-Qāḍī Šaraf ad-Dīn aš-Šāfi°i's request, °Abd Allāh produces a *maḥḍar* certifying his competence, issued by Taqī d-Dīn Šāliḥ b. Salīm al-Kāfi š-Šāfi°i, al-Ḥākim in Jerusalem. Thereupon al-Qāḍī Šaraf ad-Dīn instructs Ġamāl ad-Dīn °Abd Allāh b. al-Marḥūm aš-Šaiḥ Šams ad-Dīn Muḥammad b. Ḥāmid al-Anṣārī š-Šāfi°i, Ḥalifat al-Ḥukm, to deliver what rightfully belongs to the orphans, Muḥammad, Fāṭima, and Maryam.

716. 26.7 × 36 cms.

Recto : Sixteen lines, four witnessing clauses, and two witnessing clauses in right margin. Holes at top and in the text.

Date: 15 Rabī° II [].

¹⁶ HÜTTEROTH: *Historical Geography*, 129.

Text: Because several key words are missing, the precise nature of this document has not been determined, but it would seem to be a court record rather than a simple *iṣḥād*. The case was heard before al-Qāḍī Šaraf ad-Dīn aš-Šāfi^cī and involves the distribution of money bequeathed by Quṭlūwā bint ʿAbd Allāh, ʿatāqat aš-Šaiḥ [], and Aulād Ḥalaf -- [], Muḥammad, ʿAlī, ʿUmar, and ʿAbd ar-Raḥmān -- residing in Jerusalem. The *māristān* is represented by aš-Šaiḥ ʿImād ad-Dīn [] [b.] aš-Šaiḥ Šihāb ad-Dīn Abū l-ʿAbbās al-Barīnī aš-Šāfi^cī, al-Mutakkalim ʿalā auqāf al-Māristān aš-Šalāḥī.

Verso : Five-line filing notation in upper-left corner.

847. 19.2×28.5 cms.

Recto : Twelve lines and four witnessing clauses.

Date: 2 Raḡab 795/14 May 1393.

Text: Maʿrūf b. Sālim b. Saif (?), Ibrāhīm b. ʿAlī l —, ʿIsā b. ʿAlī al —, Ḥasan b. Ḥusain b. Ḥasan, Mūsā b. Ziyād b. Mūsā, Aḥmad b. ʿIsā b. Ḥasan, and Badr, known as Abū Zaid -- headmen of the village of al-Quṣūr in the *waqf* an-Nabī -- appear at the Šāfi^cī Court in Jerusalem, and make an attestation regarding the produce of the village for the year 793/1390-91.

B. Proceedings initiated by Mamlūk officials.

Five of the Ḥaram court records were written in response to directives delivered to a judge by a high-ranking Mamlūk official, in some instances the Viceroy of Jerusalem or the Viceroy of Damascus, to initiate a legal proceeding, be it investigation of charges of discrimination against the Jews of Jerusalem (no. 335), the removal of items from a sealed estate (no. 706), or the investigation of what seems to have been a village feud (no. 32). In four of five instances the document begins with reference to the arrival of a rescript containing the directive: “warada miṭāl karīm/risāla” (a noble decree/letter arrived).¹⁷ Then the content of the directive is stated, along with whatever action the

¹⁷ Five such court records have been published by RISCANI: *Documenti*, 86-96, 172-84, 210-26, 256-62, 268-74. Al-Asyūṭī gives a sample of this type in *al-Uns*, II, 456-61.

judge took, usually in conjunction with other officials. In the one exceptional document (no. 30), there is no reference to a written directive, but there is mention of instructions given by an official, requesting judicial action and the drafting of a document. Apart from minor variations all five of these documents are close in format to the court records of the first category.

30. 26.5 × 35.5 cms.

Recto : °*Alāma* notation, twenty-three lines, and four witnessing clauses in right margin.

Date: 7 Raġab 796/8 May 1394.

°*Alāma* notation: Sami°tu kalām šuhūdihi bi-dālik. Katabahu °Īsā b. Ġānim aš-Šāfi°i, laṭafa llāh ta°ālā bihi.

Text: A group of men from al-Quṣūr, included in *waqf* an-Nabī report that on 19 Dū l-Ḥiġġa 795/26 October 1393, they had been attacked and their *šaiḥ*, °Alī b. °Ulwān, killed and others wounded, by inhabitants of Ariḥat l-Ġaur (Jericho). On 7 Raġab 796/8 May 1394 °Alā° ad-Dīn °Alī b. °Umar al-Kurdī, Mutawallī l-Lail in Jerusalem, appears before al-Ġanāb al-°Ālī Zain ad-Dīn Ša°bān b. al-Maqarr al-Karīm al-°Ālī Šihāb ad-Dīn al-Yaġmūrī ṣ-Zāhirī, Nā°ib as-Saltāna, with the corpses of two persons slain by an unidentified group. Ša°bān orders two witnesses from the Šāfi°i Court to view the slain and instructs that this record be written.

335. 28.5 × 38.8 cms.

Recto : °*Alāma* notation, nineteen lines, and two witnessing clauses.

Date: Middle decade of Dū l-Qa°da 795/18-27 October 1392.

°*Alāma* notation: Ġarā bi-ḥuḍūrī. Kataba °Īsā b. Ġānim aš-Šāfi°i laṭafa llāh bihi.

Text: A decree from Saif ad-Dīn Tanībak aṣ-Zāhirī, Kāfil al-Mamlaka aš-Šāmiya,¹⁸ reaches Saif ad-Dīn Bulūwā ṣ-Zāhirī, Nā°ib as-Saltāna of Jerusalem, regarding the claim of Šaiḥ al-Maġārība, Šams ad-Dīn Abū °Abd Allāh Muḥammad b. al-Wāriṭ al-Mālikī, that the Jews were being exploited in Jerusalem. The matter is aired in the presence of the Viceroy of Jerusalem, Šaiḥ al-Maġārība, and al-Qāḍī Šaraf ad-Dīn aš-Šāfi°i.

¹⁸ Saif ad-Dīn Tanam/Tanibak al-Ḥasanī ṣ-Zāhirī, appointed governor of Damascus in 795/1392-93 and put to death in 802-1400. Wiet: *Manhal*, 115.

642. 28 × 38 cms.

Recto : °Alāma notation, sixteen lines, and three witnessing clauses.
Water stained at left.

Date: 1 Ša°bān 796/1 June 1394.

°Alāma notation: Nadabtu šuhūdahu li-dālik. Katabahu °Isā b. Ġānim aš-Šāfi°i, laṭafa llāh ta°āla bihi.

Text: A message (*risāla*) arrives from Šihāb ad-Dīn, the Ustādār of Šihāb ad-Dīn Aḥmad al-Yaġmūrī ṭ-Ṭalāwī, Nā°ib as-Salṭana and Nāzir al-Ḥaramain, by the hand of al-Amīr °Alā° ad-Dīn °Alī l-Kurdī, Mutawallī l-Lail in Jerusalem, addressed to al-Qāḍī Šaraf ad-Dīn aš-Šāfi°i, instructing him to appoint *šuhūd* to view a wounded man from the village of Taqū°¹⁹ in the district of Jerusalem. Named Nuṣair b. Naṣr Allāh b. Muḥammad, this man had been attacked by Christians.

645. 32 × 43 cms.

Recto : Twenty lines and three witnessing clauses.

Date: 26 Dū l-Qa°da. 793/25 October 1391.

Text: A rescript arrives from al-Maqarr al-Ašraf Šaraf ad-Dīn Ustādār aḏ-Zāhirī, addressed to al-Qāḍī Šaraf ad-Dīn aš-Šāfi°i, instructing him to take charge for Bait al-Māl of the estate of Ālmalik, known as Zauġ Ibn Naġm, this estate having devolved on her mother, Fāṭima bint Muḥammad, and Bait al-Māl. Two witnesses are imprisoned by the *qāḍī* for false testimony.

706. 26.6 × 35 cms.

Recto : Ten lines and three witnessing clauses.

Date: Last decade of al-Muḥarram 797/16-25 November 1394.

Text: A decree (*miṭāl*) arrives from al-Maqarr al-Karīm Ġamāl ad-Dīn Maḥmūd aḏ-Zāhirī.²⁰ Thereupon Qāḍī l-Quḍāt Badr ad-Dīn aš-Šāfi°i, al-Ḥakim in Egypt;²¹ al-Ġanāb al-°Ālī Naġm ad-Dīn b. as-Singārī; and al-Maġlis al-°Ālī l-Qaḍā°i Zain ad-Dīn al-

¹⁹ HÜTTEROTH: *Historical Geography*, 114.

²⁰ Perhaps Ġamāl ad-Dīn Maḥmūd b. °Alī b. Aṣfar °Ainuhu s-Sudūnī l-Ustādār, who served as *ustādār* under Sultan Barqūq and died in 799/1396-97. IBN ḤAĠAR AL-°ASQALĀNĪ: *ad-Durar*, V, 97.

²¹ For this *qāḍī* see footnote no. 6 above.

Marṣafāwī lead a group, including al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī and al-Maqarr al-ʿĀlī Šihāb ad-Dīn al-Yağmūrī Aḥmad az-Zāhirī, who proceed to Dār al-Ḥiṭāba at al-Masğid al-Aqṣā, where chattels of the late Šaiḥ Muḥibb ad-Dīn walad Qāḍī l-Quḍāt Burhān ad-Dīn b. Ġamāʿa have been placed under seal. These items are removed and sent to Egypt with Zain ad-Dīn al-Marṣafāwī.

V. CONTRACTS

Contracts (*ʿuqūd*, sg. *ʿaqd*) in Islamic as well as other types of law consist of agreements between two or more parties as to the validity of an act involving them, be this act the sale or lease of property, marriage, partnership, employment, *etc.* The Ḥaram contracts deal with only a limited number of such acts, namely sales, leases, marriages, and proxies. While there are certainly other documents in the Ḥaram which imply either a bilateral agreement to a transaction or mutual consent to a legal arrangement, they are written in the form of unilateral declarations which lack an explicit statement of the consent (*qubūl*) of one of the parties to the agreement. The mere offer (*iğāb*) of an act or an arrangement may or may not have an obligatory character, depending on the interpretation of the legal school involved¹ — may or may not, therefore, constitute a contract; however, for the purposes of identification of types of documents, I have included under contracts only those which contain a formal statement of mutual consent between the parties to the agreement. Each of the five types of contracts extant in the Ḥaram has its own distinctive form.

A. Purchase deeds.

Islamic purchase deeds or bills of sale are relatively well known to scholars in contrast to many other types of documents since specimens of them have been preserved, and published, from fairly early times,²

¹ CHAFIK CHAHATA: *ʿAqd*, EI², I, 318.

² See, for example, the tenth-century purchase deeds published by J. SOURDEL-THOMINE and D. SOURDEL: *Trois actes de vente damascains du début du IV^e/X^e siècle*. In: JESHO 8 (1965), 164-85. For deeds from the Mamlūk period, see IBRĀHĪM: *Waṭīqat Baiʿ: Dirāsa wa-Naṣr wa-Taḥqīq*. In: Bulletin of the Faculty of Arts, Cairo University 19 (1957), 135-214, and *Ṭalāt Waṭāʾiq Fiqhīya*. In: Bulletin of the Faculty of Arts 25 (1963), 99-133. For my preliminary remarks on the Ḥaram purchase deeds, see *Significance of the Ḥaram Documents*, 211-12.

and the *šurūṭ* literature describing their formulation has been recently studied in considerable detail.³ From such studies it is clear that “the contract of sale forms the core of the Islamic law of obligations” since jurists have devoted more attention to this type of contract than any other, to the extent that other contractual arrangements, marriage, for example, can be legally construed as a type of sale.⁴ In this respect it is significant, I think, that *baiʿ* figures so prominently in *šurūṭ* manuals; thus in AL-ASYŪṬĪ’s *al-Ğawāhir*, the chapter on purchase deeds, “Kitāb al-Buyūʿ” is displaced only by the even more basic chapter on *iqrārāt*.

Although the number of purchase deeds preserved in the Ḥaram is not large — there are only thirty-nine specimens — we are fortunate in that these cover the exchange of several types of objects: real estate primarily, but also slaves, animals, plants, agricultural produce, and even household items. Nevertheless, the format used for the sale of all these items is the same and closely follows, moreover, the formula recommended in *šurūṭ* manuals.⁵ Each document begins with the word *ištarā* or the clause *hādā mā štarā*, followed by the names of the buyer and the seller. The object of sale is then specified and identified in such a way as to forestall any error or misunderstanding as to its character. Thus, if real estate is involved, it is defined in terms of its four boundaries in space (*hudūd*); slaves are described in terms of sex and maturity, origin and religion. Next the price is mentioned, both the whole amount and its half in order to obviate error and discourage forgery. These data are followed by a series of clauses which establish unequivocally that the buyer and seller agreed to the terms of the contract, that delivery was effected, and that the parties concluded the sale in full knowledge of and satisfaction with their transaction. The contract ends with the date and the customary witnessing clauses. All but one of the Ḥaram specimens conform to this pattern.⁶

³ WAKIN: *Function of Documents*; J. SCHACHT: *Bayʿ*, EI², I, 1111-13.

⁴ SCHACHT: *Bayʿ*, 1112.

⁵ This I have tried to prove in my article, *Six Fourteenth-Century Purchase Deeds for Slaves from al-Ḥaram aš-Šarīf*. In: *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 131 (1981), 297-337. The formula itself can be found in AL-ASYŪṬĪ: *Ğawāhir*, I, 74-75, with many examples on the pages that follow. WAKIN discusses the form extensively in *Function of Documents*, 33-70.

⁶ No. V/A/573. Because I regard this document as exceptional and since there

It is noteworthy that many of these deeds were written on parchment rather than paper, undoubtedly out of the conviction or the hope that parchment would last longer than paper. Ironically, however, the preference of insects for the former over the latter has left the parchment documents in a poor state of preservation and many of the purchase deeds written on parchment are riddled with holes. It is also interesting that many of the purchase deeds cover several transactions involving the resale of the property over a number of years; often, also, ancillary instruments were deemed necessary for some aspect of the sale so that documents containing purchase deeds are among the most complex to be found in the Ḥaram collection.

It should be pointed out that two *iqrārs* (III/A 37, 348) and one *ṣahāda* (III/D 329) contain depositions of purchase or sale.

15. Parchment 53.5 × 80 cms.

Recto : °Alāma, twenty-three lines, seven witnessing clauses, a *tauqī*° in upper-right and a three-line notation in lower-right margin. Holes along top folds and along left edge.

Date: 16 Ramaḍān 743/12 February 1343.

°Alāma : Al-ḥamdu lillāh Rabb al-°ālamīn.

Text: Rizq Allāh b. Būlūs b. — an-Naṣrānī, at-Taḡir in Jerusalem, purchases a *dār* in Ḥārat an-Naṣārā, near Dair Bāsīl, for 130 dirhams from aš-Šaiḥ Abū °Abd Allāh Muḥammad b. aš-Šaiḥ Ġamāl ad-Dīn Abī l-Baqā° °Abd ar-Raḥmān b. aš-Šaiḥ Abī l-Maḥāsin Yūsuf, Wakīl Bait al-Māl in Jerusalem, with authorization from the court in Jerusalem of al-Qāḍī Nāṣir al-Ḥaqq Abū Muḥammad °Abd Allāh b. Taḡ ad-Dīn Abī l-Ma°ālī Idrīs b. Ġamāl ad-Dīn Abī °Abd Allāh Muḥammad aš-Šāfi°i.⁷

Tauqī° : Li-yusaḡḡal bi-ṭubūtihi wal-ḥukm bi-ṣiḥḥatihi...

is no precedent for it in the *ṣurūṭ* manuals that I have consulted, I have not catalogued it as a separate form. It begins with the date and is followed by the word *ubī*°a; then the object of sale is identified along with the price paid. The vendor is named, then the buyer, amidst references to signatory witnesses and permission from the court.

⁷ Al-Qāḍī Zain ad-Dīn Muḥammad °Abd Allāh b. Amīryis (?) b. Muḥammad al-Qamūlī š-Šāfi°i, appointed *qāḍī* of Jerusalem in 743/1342-43. MUḠĪR AD-DĪN: *al-Uns*, II, 124.

Verso : Filing notation in upper-left corner.

A) *Iṣhād* : °*alāmat ad-da°wā*, °*alāma*, seventeen lines, and nine witnessing clauses.

Date: 20 Ramaḍān 743/16 February 1343.

°*Alāma* : Al-ḥamdu lillāh Rabb al-°ālamīn.

Text: Aqdā l-Qudāt Abū Muḥammad °Abd Allāh b. Tāğ ad-Dīn... š-Šāfi°ī l-Qamūlī attests to certification of the contract of sale on *recto*.

B) Notation in lower-right margin: nine lines and a witnessing clause.

Date: Last days of Ramaḍān 759/August-September 1357.

Text: The signatory witness states that he has viewed the *ṣahāda* of aš-Šaiḥ al-Marḥūm Badr ad-Dīn Ḥasan b. Ġamāl ad-Dīn Abī Bakr b. Sa°d and aš-Šaiḥ Šaraf ad-Dīn Qāsim b. aš-Šaiḥ Maḥmūd, Šāwir (?) al-Wāqi°a (?) and authenticates the handwriting.

39. Parchment. 31-36 × 43 cms.

Recto :

A) Purchase deed: °*alāma*, thirteen lines, four witnessing clauses, and a *tauqī°* in right margin. Holes at top.

Date: 21 Dū l-Qa°da 780/10 March 1379.

°*Alāma* : Al-ḥamdu lillāh Rabb al-°ālamīn.

Text: Aš-Šaiḥ Burhān ad-Dīn Ibrāhīm an-Nāsirī, a reciter in al-Masğid al-Aqṣā, buys a *dār* near Qanāṭir Ḥuḍair⁸ for 825 dirhams from Muḥammad b. Aḥmad b. Muḥammad b. Farağ az-Zaidī.

Tauqī° : Li-yuṣḥad bi-ṭubūtihi wal-ḥukm bi-muğabihi wallāh al-Mus-ta°ān.

B) A notation written beneath A: four lines and three witnessing clauses.

Date: 23 Dū l-Qa°da 780/12 March 1379.

Text: The vendor produces a legal document attesting to the transfer of the property from Bait al-Māl by Sirāğ ad-Dīn °Umar b. aš-Šaiḥ Zain ad-Dīn °Umar, Wakīl Bait al-Māl.

Verso : *Ṭubūt* : five lines and six witnessing clauses.

Date: 25 Dū l-Qa°da 780/14 March 1379.

Text: Certification of the document on *recto* by al-Qāḍī Muḥammad b. °Abd ar-Raḥmān — aš-Šāfi°ī.⁹

⁸ A lane in the vicinity of Ḥuṭṭ ṭ-Tawāḥīn. *Ibid.*, 54.

⁹ Perhaps al-Qāḍī Šams ad-Dīn Abū °Abd Allāh Muḥammad b. al-Ḥaṭīb Zain ad-Dīn Abī Muḥammad °Abd ar-Raḥmān b. Muḥammad at-Tadmurī š-Šāfi°ī, who was appointed qāḍī of Hebron in 789/1387. *Ibid.*, 127.

42. Parchment. 36.5-39 × 94 cms.

Recto :

A) Purchase deed: °*alāma*, eleven lines, five witnessing clauses, and a *tauqī*° in upper-right margin.

Date: 6 Ramaḍān 747/21 December 1346.

°*Alāma* : Al-ḥamdu lillāh °*alā* ni°amihi, al-ḥamdu lillāh al-Ḥakīm al-°Adl.

Text: Šihāb ad-Dīn Abū l-°Abbās Aḥmad b. Šams ad-Dīn Muḥammad b. °Abd al-Ḥāliq ad-Dimašqī, known as al-Misrī, *al-muḡāwir* in Jerusalem, buys from °Imād ad-Dīn Muḥammad b. aš-Šaiḥ Šams ad-Dīn Muḥammad b. aš-Šaiḥ Nūr ad-Dīn °Alī, whose father is known as al-Misrī, three adjacent shops located on land endowed for Ribāṭ al-Amīr °Alā° ad-Dīn ar-Ruknī,¹⁰ near Qaišariyat al-Amīr al-Marḥūm Saif ad-Dīn Tankiz,¹¹ for 780 dirhams.

Tauqī° : Li-yuṣḥad bi-ṭubūtihi.

B) *Šahāda* written beneath A: four lines, three witnessing clauses, and a *tauqī*°.

Date: 14 Ramaḍān 747/29 December 1346.

Text: Al-Ḥāḡḡa Fāṭima bint aš-Šaiḥ Ramaḍān b. aš-Šaiḥ °Abd Allāh testifies to the authenticity of the sale.

Tauqī° : Li-yuṣḥad bi-ṭubūtihi.

C) *Išhād* written beneath B: six lines and five witnessing clauses.

Date: 5 Rabī° II 750/23 June 1349.

Text: Aqḍā l-Quḍāt Tāḡ ad-Dīn Abū Bakr b. aš-Šaiḥ °Alā° ad-Dīn Aḥmad al-Umawī š-Šāfi°ī, al-Ḥakīm in Jerusalem,¹² attests to the certification of the above *da°wā*.

D) Purchase deed glued the bottom of C: seven lines and four witnessing clauses.

Date: 27 Ramaḍān 756/5 October 1355.

¹⁰ Ribāṭ °Alā° ad-Dīn al-Bašīr, opposite al-Ribāṭ al-Manšūrī, endowed by al-Amīr °Alā° ad-Dīn Āiduḡdī in 666/1267-68. *Ibid.*, 43; cf. VAN BERCHEN: *Jérusalem*, I, 197-99.

¹¹ Presumably the caravansarai built by Tankiz around 737/1336-37 within Sūq al-Qaṭṭānīn. VAN BERCHEN: *Jérusalem*, I, 262-65.

¹² Al-Qāḍī Tāḡ ad-Dīn Abū l-Anfāq Abū Bakr °Alī b. Aḥmad b. Kamāl ad-Dīn b. Muḥammad al-Umawī l-Maqdisī, d. in 769/1367-68. MUḠĪR AD-DĪN: *al-Uns*, II, 125.

Text: Al-Ḥāḡḡa Zāhida bint Idrīs b. Rāzī b. ʿAbd Allāh buys for 350 dirhams from aš-Šaiḥ ʿAbd Allāh b. Muḥammad, mentioned on *verso*, two of the shops described above and transferred to the vendor by legal sale.

E) Statement of ownership written beneath D: five lines and three witnessing clauses.

Date: 27 Ramaḍān 756/5 October 1355.

Text: A statement that al-Ḥāḡḡa Zāhida owned this [property] for aš-Šaiḥ Ḡalāl ad-Dīn ʿAbd al-Munʿim b. Naḡm ad-Dīn Aḥmad b. — Aqḍā l-Qudāt Abū ʿAbd Allāh b. Muḥammad.

Verso :

A) *Iṣḥād* : Ten lines and six witnessing clauses. Holes in text.

Date: 27 Ramaḍān 747/11 January 1346.

Text: Qaḍī l-Qudāt Abū ʿAbd Allāh Muḥammad b. aš-Šaiḥ Amīn ad-Dīn Abī l-Ḡānim Sālim b. aš-Šaiḥ Nāṣir ad-Dīn b. Abī l-Manṣūr ʿAbd an-Nāṣir aš-Šāfiʿī, al-Ḥākim in Jerusalem,¹³ attests to the certification of the document on *recto* [A].

B) Purchase deed written to right of and beneath A: ʿalāma, fifteen lines, and three witnessing clauses.

Date: Second decade of Rabīʿ II 752/7-16 June 1351.

ʿAlāma : Al-ḥamdu lillāh ʿalā niʿamihi.

Text: Ibrāhīm b. ʿAbd Allāh b. ʿAlī l-Ḡassāl al-Miṣrī buys for 300 dirhams from aš-Šaiḥ ʿIzz ad-Dīn Muḥammad b. Kamāl ad-Dīn Abī ʿAbd Allāh Muḥammad an-Naššābī (?) two of the shops described on *recto*, which were a bequest (to ʿIzz ad-Dīn) from the estate of Šihāb ad-Dīn Aḥmad b. Muḥammad ʿAbd al-Ḥāliq al-Miṣrī.

C) *Iṣḥād* written beneath B: seven lines and six witnessing clauses.

Date: 25 Rabīʿ I 753/10 May 1352.

Text: Aqḍā l-Qudāt Tāḡ ad-Dīn Abū Bakr b. aš-Šaiḥ ʿAlāʾ ad-Dīn Aḥmad b. aš-Šaiḥ Kamāl ad-Dīn al-Umawī š-Šāfiʿī, al-Ḥākim in Jerusalem, attests to the certification of the above purchase deed.

D) Purchase deed written to right of B and C: one line and two witnessing clauses.

¹³ See footnote 70 in Chapter III.

Date: 6 Šauwāl 754/4 November 1353.

Text: Saʿd ad-Dīn Muḥammad al-ʿAḡamī buys items from al-Ḥāḡḡ Ibrāhīm.

43. 26.75 × 36.25 cms.

Recto : Eleven lines and two witnessing clauses. Stained on left edge.

Date: 4 Ramaḍān 785/31 October 1383.

Text: Ḥadiḡa bint al-Ḥāḡḡ Aḥmad b. ʿAbd al-ʿAzīz al-Mašriqī (?), zauḡat al-Ḥāḡḡ ʿAlī b. Abī Ṭālib aṭ-Ṭabbāḥ al-Mašriqī (?) buys from her brother ʿimārat al-bait in the estate of her father, located at Bāb Ḥiṭṭa, in the *ḥikr*¹⁴ of al-Madrasa aṣ-Ṣalāḥīya, for 250 Damascus dirhams.

78. 18 × 35 cms.

Recto : Seventeen lines and two witnessing clauses; a *tamḡa*¹⁵ in red ink at upper right, a pious invocation and four ʿalāmas in right margin.

Date: Rabīʿ II 784/July-August 1382.

Text: Al-Maṣūna موصنة ibnat ʿAbd Allāh, known as Zauḡat Šams ad-[Dīn] — bought from aṣ-Šadr al-Aḡall ʿAlī (?) b. Yūsuf (?) b. — a Nubian slave girl named —.

267. 17 × 27.5 cms.

Recto : Thirteen lines and three witnessing clauses. Holes at upper left and in text.

Date: 2 Raḡab 797/23 April 1395.

Text: Al-Qāḍī Šaraf ad-Dīn aṣ-Šāfiʿī buys a horse (*ikdiš*) for 215 dirhams from al-Ḥāḡḡ Muḥammad — b. Šaddād al-Ḥalabī ṭ-Ṭaḥḥān at Sūq al-Ḥaṭab al-ʿAṭīq, known as بدوح .

¹⁴ *Ḥikr* is the rent of *waqf* lands. ʿABD AL-KARĪM RĀFIQ: *Ġaza: Dirāsa ʿUmrānīya waḡtimāʿīya waqtišādīya min ḥilāl al-Waṭāʿiq aṣ-Šarʿīya*. ʿAmmān 1980, 70.

¹⁵ A *tamḡa* is a brand-like seal which is known to have been used on Uigur-Turkic and Crimean-Tatar documents. JAN REYCHMAN and ANANIASZ ZAJACKZ-KOWSKI: *Handbook of Ottoman-Turkish Diplomats*. Tr. Andrew Ehrenkreutz. The Hague 1968, 166-67.

286. 8.5 × 24.5 cms.

Recto : Seventeen lines and four witnessing clauses. Water stained.

Date: 16 Dū l-Qa^cda 785/10 January 1384.

Text: Al-Ḥāğğ Aḥmad b. Yūsuf b. Aḥmad, known as al-Azraq, buys an ass for 120 (?) dirhams from al-Ḥāğğ Ibrāhīm b. Muflīḥ b. Šālīḥ known as Ibn Zahrā², resident in Jerusalem.

298 32.5 × 40 cms.¹⁶

Recto : Eighteen lines and three witnessing clauses.

Date: 4 Šauwāl 795/13 August 1393.

Text: Al-Ḥāğğ ‘Alā² ad-Dīn ‘Alī b. al-Marḥūm Zain ad-Dīn Dāwūd b. Nāšir ad-Dīn Muḥammad al-Ḥārītī of Jerusalem buys a Nubian slave named Rašid for 300 dirhams from Šams ad-Dīn Muḥammad b. al-Marḥūm Zain ad-Dīn ‘Abd ar-Raḥmān ad-Dimašqī, Zain ad-Dīn ‘Abd ar-Raḥmān b. Zain ad-Dīn Ishāq, known as al-Maqdisī l-Ḥanbalī, and al-Ḥāğğ Ya^cqūb b. Ibrāhīm b. Muḥammad, the *wakils* of Ḥadiğa bint Šihāb ad-Dīn Aḥmad b. al-Arz ar-Rūmī and Sutait bint ‘Alā² ad-Dīn ‘Alī b. Aḥmad al-Buḥairī -- the two wives of al-Marḥūm Abū Bakr b. ‘Alī b. al-Arz ar-Rūmī d-Dimašqī -- and Altī and Nafīsa, his two sisters, in accordance with a will certified by the Šāfi‘ī Court in Jerusalem and a court record certified by the Šāfi‘ī Ḥalīfat al-Ḥukm al-Bahnasī of Damascus and by al-Qāḍī Šaraf ad-Dīn aš-Šāfi‘ī of Jerusalem.

316. 18.5 × 27 cms.¹⁷

Recto : Nine lines and three witnessing clauses.

Date: 14 Šafar 783/10 May 1381.

Text: Nāšir ad-Dīn Muḥammad al-Ḥamawī buys from ‘Alam ad-Dīn Sulaimān b. Šams ad-Dīn Sulaimān b. Šams ad-Dīn Ġibrā²il al-Miṣrī a slave named Rašid for 500 dirhams.

Verso : Three-line filing notation.

¹⁶ Published in my *Six Purchase Deeds*.

¹⁷ Published in *ibid*.

318. 26.5×37 cms.

Recto : Twelve lines and three witnessing clauses. Holes at top.

Date: 17 Ġumādā I 789/5 June 1387.

Text: Nāṣir ad-Dīn Muḥammad b. Šuġā^c b. Muḥammad الحارثي buys all the *ġirās*¹⁸ (grapes and figs) from a designated place outside Jerusalem for 400 dirhams from ʿAbd ar-Raḥmān ʿUṭmān b. ʿAbd ar-Raḥmān, known as ʿAbīs, from *qaryat* Baqī^c aḍ-Ḍān.¹⁹

Verso : Filing notation in upper-left corner.

320. 27×39 cms.

Recto : Thirteen lines and two witnessing clauses.

Date: 21 Rabī^c II 706 (?) / 30 October 1306 (?).

Text: Sulaimān b. Yūsuf b. Ġazwān, ʿAlī b. Ḥamad b. Ḥammād, ʿAlī b. Mannā^c b. Sulṭān, Mūsā b. Saʿīd b. Ḥamdān -- headmen from *qaryat* Bait Ūnya in the district of Jerusalem -- buy from al-Amīr al-Kabīr ʿAlam ad-Dīn Saṅġar b. ʿAbd Allāh as-Saifī Bulġāq, Nāṣir al-Ḥaramain aš-Šarīfain, all the olives in the village for 5000 dirhams.

Verso : Filing notation in upper-left corner: Ḥuġġa bi-ḍamān az-zaitūn bi-qaryat Bait Ūnya.

322. Parchment. 19-30×49 cms.

Recto : Thirteen lines and three witnessing clauses.

Date: 15 Šafar 776/26 July 1374.

Text: Al-Ḥāġġ Muḥammad b. ʿAlī b. ʿAbd Allāh, known as Ibn al-Ġibī(?) buys all the *sāḥa* (open space) near his home in Ḥarat Šahyūn for 20 dirhams from aš-Šaiḥ Šams ad-Dīn Muḥammad b. Šaraf ad-Dīn Mūsā b. ʿImād ad-Dīn Ismāʿīl b. Ġānim, Wakīl Bait al-Māl in Jerusalem.

323. Parchment. 31×47 cms.

Recto :

A) Ten lines and seven witnessing clauses. Holes at top.

Date: 12 Šauwāl 763 (?) / 4 August 1362 (?).

¹⁸ *Ġirās* means literally “seedlings” and this may in fact be the meaning here.

¹⁹ HÜTTEROTH: *Historical Geography*, 122.

Text: Al-Ḥāğğ Muḥammad b. Muḥammad b. ʿAlī, known as Ibn al-ʿUwaiqala buys all the *ğirās* (grapes, figs, and apples) on land in Ḥārat Banī Saʿīd outside Jerusalem for 308 dirhams from ʿAbd Allāh b. ʿAbd Allāh, ʿatāqat al-Ḥāğğ ʿUmar b. al-Ğibī(?).

B) Purchase deed written beneath A: five lines and five witnessing clauses.

Date: — Šauwāl 763/— August 1362.

Text: Muḥammad b. ʿAlī b. Yūnus an-Nassāğ al- —, resident in Jerusalem, buys from the aforementioned Muḥammad b. Muḥammad all the *ğirās* from the above area for 335 dirhams.

324. 16.5 × 28 cms.

Recto : Eleven lines and one witnessing clause.

Date 1 Rağab 797/22 April 1395.

Text: Al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿi buys a horse (*ikdiš*) from al-Amīr al-Kabīr Saif ad-Dīn Alṭunbuğā b. ʿAbd Allāh as-Saifī for 350 dirhams.

326. Parchment. 28.5 × 39 cms.

Recto : Twelve lines, five witnessing clauses, and a *tauqīʿ* and a notation in right margin.

Date: 30 Dū l-Qaʿda 758/14 November 1357.

Text: Muḥammad b. Muḥammad b. ʿAṭāʾ Allāh az-Zaidī l-Adamī buys from Ḥalīl b. Nāṣir b. Ibrāhīm az-Zaidī l-Adamī the *ğirās* (figs, grapes and apples) on land outside Jerusalem in the *waqf* of al-Masğid al-Aqṣā for 80 dirhams.

Tauqīʿ : Li-yuṣḥad fihi.

Notation: Kutiba bi-Mağlis al-Ḥukm.

Verso : Filing notation in upper-left corner.

A) Purchase deed written at left.

Date: 10 Šauwāl 759/15 September 1358.

Text: Abū Bakr b. Aḥmad b. Muntaṣir an-Nassāğ buys all the *ğirās* described on *recto* from Muḥammad b. Muḥammad for 115 dirhams.

B) Receipt written beneath A at the right: four lines and one witnessing clause.

Date: 16 Šaʿbān 761/1 August 1360.

Text: Muḥammad b. Muḥammad states that he has received the sum mentioned above.

C) Purchase deed written at left: eighteen lines and five witnessing clauses.

Date: 23 al-Muḥarram 762/3 December 1360.

Text: Al-Ḥāḡḡ Maḥmūd b. — — ar-Rūmī s-Saqāṭī, resident in Jerusalem, buys all the *ḡirās* mentioned on *recto* from Muḥammad b. Muḥammad for 110 dirhams.

327. Parchment. 30 × 35 cms.

Recto : Eleven lines and three witnessing clauses. Holes throughout.

Date: 1 Šaʿbān 787/7 September 1385.

Text: Mūsā b. Samwīl b. Mūsā l-Yahūdī l- — l- — in Jerusalem buys all the *ḡirās* (grapes and figs) on land outside Jerusalem for 200 dirhams.

328. Parchment. 34 × 39 cms.

Recto : Eleven lines and five witnessing clauses. Holes at top and bottom.

Date: 3 Šauwāl 755/21 October 1354.

Text: Aḥmad and ʿAlī, *aulād* Yūsuf b. Maḥmūd b. Zang̃, al-ʿAṭṭārain in Jerusalem, buy the *ḡirās* (grapes, figs, apples, and other fruit) of a *karm* on land outside Jerusalem included in the *waqf* of al-Madrassa aš-Šalāḥīya from ʿAlī b. ʿUmar b. Ishāq, whose father is known as as-Saqqāʿ.

352. Parchment. 31 × 75 cms.

Recto :

A) ʿAlāma, twenty-two lines, three witnessing clauses, and a *tauqīʿ* in right margin. Holes at top and in text.

Date: 20 Ramaḍān 765 (?)/21 June 1364 (?).

ʿAlāma : Al-ḥamdu lillāh ʿalā niʿamihi.

Text: Al-Muʿallim Aḥmad b. Idrīs b. as-Skandarī, resident in Jerusalem, buys a *dār* in Ḥuṭṭ Bāb al-Silsila in Sūq Dāwūd from Ḥasan b. ʿAlī b. [Ḥ]asan for 400 dirhams.

Tauqīʿ : Li-yuṣḥad bi-ṭubūtihi...

Verso : Five-line filing notation at upper left. *Ishād*: fourteen lines and six witnessing clauses.

Date: 5 Raġab 775 (?)/21 December 1373 (?).

Text: Kamāl ad-Dīn Abū ʿAbd Allāh Muḥammad b. aš-Šaiḥ Aḥmad al-Umawī š-Šāfiʿī attests to certification of the content on *recto*.

353. Parchment. 35×47.5 cms Holes at top and at right.

A) Purchase deed: ʿalāma, twelve lines, four witnessing clauses, and a *tauqīʿ* in right margin.

Date: 15 Šafar 777/16 July 1375.

ʿAlāma : Al-ḥamdu lillāh ʿalā niʿamihi.

Text: Al-Ḥāġġ Muḥammad b. al-Marḥūm al-Ḥāġġ Aḥmad b. ʿAlī, living in Jerusalem, known as الصيغري buys a *dār* in the neighborhood of Ṭāḥūn al-Bāsiṭī from al-Ḥāġġa Ṭaiyiba bint al-Ḥāġġ Muḥammad b. ʿAbd Allāh al-Miṣrīya, zauġat al-Ḥāġġ Abū Bakr b. Muḥammad b. Ġaʿfar al-Miṣrī, for 450 dirhams.

Tauqīʿ : Li-yuṣḥad bi-ṭubūt iqrār al-mutabāyiʿain fihi in šāʾ llāh taʿālā.

B) *Ishād* written under A: two lines and two witnessing clauses.

Date: 17 Šafar 777/18 July 1375.

Text: Attestation to transfer of above property from Bait al-Māl.

Verso : Filing notation and ʿalāmat ad-daʿwā written in upper-left corner.

A) Purchase deed, incomplete: three lines.

Date: None specified.

Text: Ṭaiyiba bint Muḥammad buys [] from Aḥmad b. Yūsuf al-Ḥuṣrī, known as al-Miṣrī, resident in Hebron.

B) *Ishād* written beneath A, at left: ten lines and four witnessing clauses.

Date: 15 Šafar 777/16 July 1375.

Text: Aqḍā l-Quḍāt ʿAlāʾ ad-Dīn Abū l-Ḥasan ʿAlī b. aš-Šaiḥ Kamāl ad-Dīn Abī ʿAbd Allāh Muḥammad b. ʿAlāʾ ad-Dīn Abī l-ʿAbbās al-Umawī š-Šāfiʿī, al-Ḥākim²⁰ in Jerusalem, attests to certification of the claim on *recto*.

²⁰ Appointed *qāḍī* of Jerusalem in 778/1376-77. MUĞİR AD-DĪN: *al-Uns*, II, 125.

354. Parchment (two sheets glued together). 32-34×63.7 cms.

Recto : (?) ²¹

A) Purchase deed: nine lines and six witnessing clauses. Badly stained; large holes in text.

Date: 1 (?) Šauwāl 771 (?) / 28 April 1370 (?).

Text: Aš-Šaiḥ Mūsā [] buys the *ḡirās* of a *karm* for 500 dirhams.

B) Purchase deed written beneath A, at left: ^c*alāma*, eleven lines, three witnessing clauses, and an ^c*alāmat ad-da^cwā* and a *tauqī^c* written in right margin. Large holes in text.

Date: 14 al-Muḥarram 781/2 May 1379.

^c*Alāma* : Al-ḥamdu lillāh ^c*alā ni^camihi*.

Text: Al-Ḥāḡḡ Muḥammad b. Muḥammad b. Sulaimān [] buys the *ḡirās* mentioned above from al-Ḥāḡḡ Aḥmad b. al-Ḥāḡḡ ^c*Alī*, the buyer mentioned on *verso* (?) for 950 dirhams.

Tauqī^c : Li-yuṣḥad bi-tubūtihi.

C) *Iṣḥād* written to right of B: thirteen lines and three witnessing clauses.

Date: 15 al-Muḥarram 781/3 May 1379.

Text: Aqḍā l-Qudāt Šams ad-Dīn Abū ^c*Abd Allāh* Muḥammad b. aš-Šaiḥ Zain ad-Dīn Abī l-Muḡāhid Ḥāmid aš-Šāfi^cī, Ḥalīfat al-Ḥukm in Jerusalem, ²² attests to certification of the deed at left.

Verso : (?)

A) Purchase deed written at upper right: ^c*alāma*, seventeen lines, and four witnessing clauses. Large holes in text.

Date: 5 Dū l-Ḥiḡḡa 7[7]2 (?) / 20 June 1371 (?).

^c*Alāma*: Al-ḥamdu lillāh ^c*alā ni^camihi*.

Text: [Al-Ḥāḡḡ Aḥmad], resident in Jerusalem, buys the *ḡirās* described on *recto* (?) for 500 dirhams.

B) *Ḥalf* written to right of A: eight lines and two witnessing clauses.

Date: 13 Dū l-Qa^cda 774/6 May 1373.

Text: The buyer on the right makes an oath in regard to the sale.

²¹ I have not been able to determine which side is *recto* and which *verso*.

²² Al-Qāḍī Šams ad-Dīn Abū ^c*Abd Allāh* Muḥammad b. aš-Šaiḥ Zain ad-Dīn Abī Muḥammad Ḥāmid b. aš-Šaiḥ Šihāb ad-Dīn Abī l-^c*Abbās* Aḥmad al-Maqdisī l-Anṣārī š-Šāfi^cī acted as deputy to Qāḍī l-Qudāt Burhān ad-Dīn b. Ġamā^ca and was appointed in 781/1379-80. *Ibid.*, 126.

C) *Iqrār* written at upper left: ^ʿ*alāma*, twelve lines, three witnessing clauses, and an ^ʿ*alāmat ad-daʿwā* and a *tauqīʿ* in right margin.

Date: 3 Dū l-Qaʿda 774/26 April 1373.

^ʿ*Alāma* : Al-ḥamdu lillāh ^ʿ*alā* niʿamihi.

Text: Aš-Šaiḥ Šams ad-Dīn Muḥammad b. Muḥammad b. ^ʿAbd Allāh b. Aqḍā l-Quḍāt Šams ad-Dīn b. aḏ-Ḍāhir Ibrāhīm b. al-Bārizī, al-Ḥaṭīb in ^ʿAmmān (?), acknowledges that he received from the buyer mentioned on the right, al-Ḥāgg Aḥmad, the delayed payment for the sale mentioned on the right.

Tauqīʿ : Li-yuṣṣad bi-ṭubūtihi in šāʾ llāh taʿālā.

D) *Iṣḥād* written under A, B, and C: ten lines and three witnessing clauses. Holes in text.

Date: 17 Dū l-Qaʿda 774/10 May 1373.

Text: Aqḍā l-Quḍāt Kamāl ad-Dīn Abū ^ʿAbd Allāh Muḥammad b. aš-Šaiḥ Abī l-ʿAbbās Aḥmad al-Umawī š-Šāfiʿī attests to certification of the above claim.

366. 34 × 42 cms.

Recto : Ten lines and five witnessing clauses. Water stained; holes at top.

Date: 22 Ġumādā II 789/10 July 1387.

Text: ^ʿAlam ad-Dīn Sulaimān b. Ibrāhīm b. Muḥammad al-Ġazzī, one of the chief *muʿaḏḏins* at al-Masǧid al-Aqṣā, buys all the *ǧirās* in a *karm* in *arḍ as-sawād* outside Jerusalem from Salīm b. Ḥalīl b. Muḥammad, al-Ḥammāl in Jerusalem, for 420 Damascus dirhams.

Verso : One-line filing notation written in upper-left corner: Rahn Sulaiman al-Muʿaḏḏin.

367. Parchment. 34.8 × 64.3 cms.

Recto : Twenty-seven lines and seven witnessing clauses.

Date: 26 Ramaḍān 743/22 February 1343.

Text: ^ʿUmar b. Mūsā b. Muḥammad aš-Šaltī, resident in Jerusalem, buys a ruined dwelling, which includes the *bait* of Ġaʿbar in Ḥārat al-Ḥawālida, from Šaraf ad-Dīn Muḥammad b. al-Ḥaṭīb Ġamāl ad-Dīn ^ʿAbd ar-Raḥmān b. Yūsuf, Nāʾib al-Wakāla for Bait al-Māl in Jerusalem, for 30 dirhams.

369. Parchment, two pieces glued together. 31-54×89 cms.

Recto :

A) Purchase deed written at top: *‘alāma*, twelve lines, four witnessing clauses, and a *tauqī‘* written in right margin. Holes in text.

Date: 3 Ğumādā I 773 (?)/12 November 1371 (?).

‘Alāma : Al-ḥamdu lillāh *‘alā* [].

Text: Al-Ḥāḡḡa Maryam bint [] *‘Abd Allāh* ar-Rūmiya, zauḡat al-Ḥāḡḡ Zakariyā b. Muḥtār ar-Rūmī, buys al-Qabw ar-Rūmī (the Byzantine vault ?)²³ and the *sāḥa* in front of it for 500 dirhams from al-Ḥāḡḡ Abū Bakr b. Yūsuf b. *‘Abd al-Ġaffār* an-Nassāḡ, resident in Jerusalem, to whom the property had been transferred by aš-Šaiḥ Sirāḡ ad-Dīn *‘Umar* b. Zain ad-Dīn Abī Bakr, Wakīl Bait al-Māl.

Tauqī‘ : Li-yuṣḥad bi-ṭubūtihi...

B) Purchase deed written under A, at the left: nine lines and two witnessing clauses.

Date: 10 al-Muḥarram 771/14 August 1369.

Text: Al-Ḥāḡḡ Abū Bakr b. Yūsuf b. *‘Abd al-Ġaffār* al-Ḥalabī n-Nassāḡ, resident in Jerusalem, buys the *sāḥa* in front of al-Qabw ar-Rūmī from Uṭmān b. *‘Alī* — al-Ḥabbāz, known as as-Sīsī, resident in Jerusalem, for 300 dirhams.

C) Purchase deed written to right of B: *‘alāma*, twenty-one lines, three witnessing clauses, and a *tauqī‘* in right margin.

Date: 29 al-Muḥarram 771/2 September 1369.

‘Alāma : Al-ḥamdu lillāh *‘alā* ni^camihi.

Text: Al-Ḥāḡḡ Abū Bakr b. Yūsuf buys the *fina‘* (courtyard) of al-Qabw ar-Rūmī and the *sāḥa* in front of it from aš-Šaiḥ Sirāḡ ad-Dīn *‘Umar* b. Zain ad-Dīn *‘Abd al-Bārī‘*, Wakīl Bait al-Māl, for 150 dirhams.

Verso : Ishād written at top: *‘alāmat ad-da‘wā*, nine lines, and three witnessing clauses.

Date: 5 Ğumādā I 773 (?)/14 November 1371 (?).

Text: Aqḍā l-Quḍāt *‘Alā‘* ad-Dīn Abū l-Ḥasan *‘Alī* b. aš-Šaiḥ Kamāl ad-Dīn Abī *‘Abd Allāh* Muḥammad b. aš-Šaiḥ *‘Alā‘* ad-Dīn Abī l-*‘Abbās* Aḥmad Abī Mūsā š-Šafi‘ī, al-Ḥākim in Jerusalem and its districts, attests to certification of content on *recto*.

²³ For the meanings of *qabw* in Jerusalem, see VAN BERCHEM: *Jérusalem*, I, 114.

B) *Išhād* at bottom left, beneath A: ten lines and six witnessing clauses.

Date: 4 Šafar 771/7 September 1369.

Text: Aqḍā l-Quḍāt °Alā° ad-Dīn Abū l-Ḥasan attests to certification of content on *recto*.

370. Parchment. 31.5 × 65 cms.

Recto : Twelve lines and seven witnessing clauses. Water stains; holes in text.

Date: 1 Ġumādā I 712/4 September 1312.

Text: Muḥammad b. Abī Ġānim b. °Alī l-Ḥalabī l-Baḥḥār/n-Naġġār (?), resident in Jerusalem, buys land in Jerusalem from al-Amīr al-Kabīr °Imād ad-Dīn Dāwūd for 180 dirhams.

371. Parchment. 29-39.5 × 101.2 cms.

Recto : °Alāma, eighteen lines, and seven witnessing clauses. Holes in text.

Date: 20 Ġumādā I 710/15 October 1310.

°Alāma : Al-ḥamdu lillāh ḥamdan kaṭīran.

Text: Aš-Šaiḥ al-Aġall °Abd Allāh b. Muḥammad b. Aḥmad, known as aš-Širāzī, *al-muġāwir* in Jerusalem, buys a garden (*ḥākūra*) in Jerusalem for 150 dirhams from aš-Šaiḥ Saif ad-Dīn Abū Bakr b. aš-Šaiḥ Badr ad-Dīn Ḥasan b. aš-Šaiḥ Ġamāl ad-Dīn Mūsā b. aš-Šaiḥ — Ġānim al-Maqdisī, Wakīl Bait al-Māl in Jerusalem.

Verso : °Alāmat ad-da°wā and filing notation in upper left corner. *Išhād*: fourteen lines and seven witnessing clauses.

Date: 22 Dū l-Qa°da 713/10 March 1314.

Text: Muḥammad b. al-Qāḍī Ġalāl ad-Dīn Abī Muḥammad °Abd al-Mun°im b. Ġamāl ad-Dīn Abī Bakr b. Aḥmad b. °Abd ar-Raḥmān al-Anṣārī š-Šāfi°i, Nā°ib al-Ḥukm in Jerusalem and its districts, certifies the *maḥḍar* of the buyer and seller on *recto*.

372. Parchment. 29 × 35.9-40.5 cms.

Recto : Ten lines, two witnessing clauses, and a *tauqī°c* in right margin. Holes at top and in text.

Date: 29 Ramaḍān 771 (?)/26 April 1370 (?).

Text: Aš-Šaiḥ al-Ḥasan b. Ibrāhīm aš-Šaiḥ Burhān ad-Dīn Ibrāhīm b. Abī Bakr b. Ġānim an-Nābulṣī buys one and one-half shares of a *ḥākūra* for 30 dirhams from Sitt al-Kull bint at-Tāġ (?) °Umar b. Ġamāl, *zauġat* —.

Tauqī°c : Li-yuṣḥad fihi bi-ṭarīqihi.

Verso :

A) Purchase deed written at right: twelve lines and four witnessing clauses. Badly faded at right.

Date: 20 Dū l-Ḥiğğā 773/23 June 1372.

Text: Aš-Šaiḥ Ġamāl ad-Dīn Abū l-Ḥasan, the buyer on *recto*, buys additional shares of the *ḥākūra* from al-Ḥāğğ °Umar and others.

B) Purchase deed written to right of A: thirteen lines and four witnessing clauses.

Date: 24 al-Muḥarram 775/16 July 1372.

Text: The same buyer buys additional shares of the *ḥākūra*.

C) Purchase deed written beneath A and B: five lines and three witnessing clauses.

Date: 20 Rağab 775/4 January 1374.

Text: The same buyer buys additional shares of the *ḥākūra*.

382. 19 × 13 cms.²⁴

Recto : Eight lines and two witnessing clauses.

Date: 17 Rağab 784/26 September 1382.

Text: Al-Ḥāğğā al-Ġalīla Šīrīn bint °Abd Allāh, zauğ Burhān ad-Dīn Ibrāhīm an-Nāšīrī, Qāri° al-Ḥadīṭ, buys a Takrūrī slave girl for 489 dirhams from al-Ḥāğğā al-Mašūna Baīram bint °Abd Allāh, zauğ aš-Šadr al-Ağall Zain ad-Dīn Ḥidr.

573. 19.3 × 28 cms.²⁵

Recto : Seven lines, two witnessing clauses, and a notation with *siyāqa* numbers in right margin.

Date: Last decade of Ramaḍān 789/5-14 October 1387.

Text: Olives in al-Buq°a, included in the *waqf* of al-Ḥānqāh aš-Šalāḥīya, are sold for 36 dirhams to Ḥātūn al-Ḥāğğ.

Verso : Filing notation in upper-left corner: Iṣhād bil-zaitūn; waqf °alā l-Ḥānqāh aš-Šalāḥīya.

²⁴ Both the documents on *recto* and *verso* are published in my *Six Purchase Deeds*.

²⁵ This document differs in form from the other purchase deeds; see footnote 6 above.

574. 18.7 × 27 cms.²⁶

Recto : Twelve lines and two witnessing clauses.

Date: 24 Rağab 787/31 August 1385.

Text: Aş-Şadr Badr ad-Dīn Ḥasan b. Taqī d-Dīn Abī Bakr b. °Alā° ad-Dīn, a reciter at the Dome of the Rock, buys a Nubian slave girl named Mubāraka for 550 (?) dirhams from al-Ḥāğğ Muğīr ad-Dīn Aiyūb b. °Utba (?) b. °Abd Allāh, known as as-Subkī, at-Tāğīr as-Saffār, resident in Jerusalem.

Verso : Purchase deed: seventeen lines and two witnessing clauses.

Date: 28 al-Muḥarram 788/1 March 1386.

Text: Aş-Şadr al-Ağall Nāşir ad-Dīn al-Ḥamawī t-Tāğīr buys the slave girl on *recto* for 550 dirhams from aš-Šaiḥ Badr ad-Dīn Ḥasan.

605. 27.75 × 42 cms.

Recto : Four-line °alāma heading (top missing), eleven lines, and eighteen witnessing clauses.

Date: 26 Rağab [7]53/7 September 1352.

°Alāma heading: ...katabahu Muḥammad b. Muḥammad b. Yūsuf — niyābatan °an Maulānā — al-°Ālim al-°Āqil — Ḥuğğat al-Islām wal-Muslimīn — Maḥmūd b. Muḥammad —.

Text: Tuğril b. Yağmur b. Ya°qūb buys a number of feddans in the village of Dūkār from Baraka Ḥātūn bint al-Amīr Bābā Ishāq for 370 sulṭānī dirhams.

614. 25.5 × 31-33.75 cms.

Recto : Eighteen lines and three witnessing clauses. Top missing; water stained.

Date: 25 Ša°bān 765/28 May 1364.

Text: Aḥmad b. Sulaimān b. Muḥammad, known as ar-Rā°ī, and his wife, Qutlūwāmalik bint Šaraf ad-Dīn b. Nāşir ad-Dīn al-Malaṭī, resident in Jerusalem, buy *ğirās* (dates, grapes, etc.) from °Alī b. Ibrāhīm b. Muḥammad at-Turkumānī d-Dimaşqī, al-Ḥaiyāt in Jerusalem, for 400 dirhams.

²⁶ Published in my *Six Purchase Deeds*.

619. 24.5×33.5 cms.

Recto : Thirteen lines and four witnessing clauses. Water stained; holes in text.

Date: 15 Dū l-Qa^cda 780 (?)/3 March 1379 (?).

Text: Muḥammad b. Aḥmad b. al-Ḥāḡḡ [] in Jerusalem buys a *dār* in Qanāṭir al-Ḥudair (?) from Maryam bint Abī Bakr b. ʿAbd Allāh b. Ḥasan ar-Rūmiya at-Turkumāniya for 820 (?) dirhams.

621. 26.5×36.5 cms.

Recto : ʿAlāma, thirteen lines, four witnessing clauses (one torn away), and a *tauqīʿ* in right margin. Lower-left corner torn away; holes in text.

Date: 10 Šafar 753/28 March 1352.

ʿAlāma : Al-ḥamdu lillāh ʿalā niʿamihi.

Text: Al-Ḥāḡḡ Muḥammad b. ʿAlī b. Sālim, al-Ḥabbāz in Jerusalem, buys 6 1/6 shares of a *dār* in Ḥarat Banī ʿĀmir for 103 dirhams from Sutait bint al-Marḥūm Ḥaidar b. Muḥyi, zaūḡat Muḥammad b. Sulaimān b. Tābit, known as al-Azliṭ.

Tauqīʿ : Li-yuṣḥad bi-ṭubūtihi...

Verso : Filing notation in upper-left corner.

Iṣḥād : ʿalāmat ad-daʿwā, eleven lines and two witnessing clauses.

Date: 3 Rabīʿ I 753/19 April 1352.

Text: Tāḡ ad-Dīn Abū Bakr b. aš-Šaiḥ ʿAlāʾ ad-Dīn Aḥmad al-Umawī š-Šāfiʿī, al-Ḥākim in Jerusalem, attests to certification of *iqṛār* on *recto*.

622. 28×25 cms.

Recto : Thirteen lines and three witnessing clauses.

Date: 22 Ramaḍān 788/17 October 1386.

Text: Al-Ḥāḡḡa al-Ġalīla al-Maṣūna Širīn bint ʿAbd Allāh, zaūḡat aš-Šaiḥ Burhān ad-Dīn Ibrāhīm b. aš-Šaiḥ Rizq Allāh b. Šihāb ad-Dīn Aḥmad an-Nāṣirī, buys enumerated articles of tinned-copper (*naḥās abyad*) from her husband, Burhān ad-Dīn, for 500 dirhams.

658. 32.5 × 43 cms.

Recto : Ten lines and four witnessing clauses. Holes and tears at top, and bottom center.

Date: 24 Dū l-Ḥiğğa 784/28 February 1383.

Text: Muḥammad b. Aḥmad b. Ḥalaf al-Ḥaiyāt buys *ḡirās* (grapes and figs) in a specified area from Muḥammad b. °Alī b. Aḥmad al-Manbiḡī l— in Jerusalem for 50 dirhams.

Verso : Filing notation at bottom right. Purchase deed written at left: ten lines and three witnessing clauses.

Date: 28 al-Muḥarram 785/2 April 1383.

Text: Al-Ḥāḡḡ °Alī b. al-Ḥāḡḡ Ḥasan b. Muḥammad al-Mašriqī n-Nassāḡ buys the *ḡirās* on *recto* from Ibn al-Manbiḡī for 110 dirhams.

688. 18.3 × 26.5 cms.²⁷

Recto : Ten lines and one witnessing clauses.

Date: 1 Rabī° I 784/15 May 1382.

Text: Šihāb ad-Dīn Aḥmad b. Muḥammad b. Ḥalīl aš-Šaltī, one of the °udūl in the Jerusalem court, buys a Damoti slave girl named Mubāraka from al-Ḥāḡḡ °Abd Allāh b. Muḥammad, known as ad-Dimašqī, resident in Jerusalem, for 380 dirhams.

Verso : Filing notation in upper-left corner; pious formula at right.

834. Parchment. 38 × 36.6 cms.

Recto : °Alāma, thirteen lines, four witnessing clauses and a *tauqī*°. Holes at top and in text.

Date: 9 al-Muḥarram 756/24 January 1355.

°Alāma : Al-ḥamdu lillāh °alā ni°amihi.

Text: Aḥmad b. Yūsuf b. Maḥmūd التعمري l-°Atṭār, resident in Jerusalem, buys the *ḡirās* of a *karm* within Ṣahyūn on land included in the *waqf* of al-Madrassa as-Šalāḥiyya, from °Abd Allāh b. Abī l-Munā (?) b. Dāwūd an-Nassāḡ, resident in Jerusalem, for 430 dirhams, with the permission of Aqdā l-Quḍāt Tāḡ ad-Dīn Abī l-Anfāq (?) Abū Bakr b. aš-Šaiḥ °Alā° ad-Dīn Aḥmad b. aš-Šaiḥ Kamāl ad-Dīn Muḥammad al-Umawī š-Šāfi°, al-Ḥākim in Jerusalem and its districts.

²⁷ Published in *ibid.*

Tauqī^c : Li-yuṣḥad bi-ṭubūt iqrār al-mutabāyī^cain fīhi in šā^ʔ Allāh.

Verso : Filing notation in upper left corner. *Iṣḥād* : seven lines and five witnessing clauses.

Date: 28 Ṣafar 756/12 March 1355.

Text: Aqḍā l-Quḍāt Tāğ ad-Dīn Abū Bakr... al-Umawī attests to certification of the *ṣahāda* on *recto*.

853. Parchment. 36 × 78.6 cms.

Recto : ^cAlāma, thirty-six lines, three witnessing clauses, and a *tauqī*^c in right margin. Holes in text.

Date: First decade of Ġumādā I 781/15-24 August 1379.

^cAlāma : Al-ḥamdu lillāh ^calā [ni^camihi ?].

Text: Al-Mu^callim Abū Bakr b. Muḥammad b. ^cUmar, known as Ibn al-Ḥuṣrī, as-Simsār bi-Sūq al-Qamḥ in Jerusalem, buys eight shares of “the ancient Byzantine building (ğamī^c al-^cimāra al-qadīma ar-rūmiya)” and all a *dār* in Ḥārat Banī Murra (?), near al-Masğid al- — in the neighborhood of Dair ^{الوعل}, from aṣ-Ṣadr al-Ağall ^cAlā^ʔ ad-Dīn ^cAlī b. aṣ-Ṣaiḥ Badr ad-Dīn Ḥasan b. aṣ-Ṣaiḥ — b. ^cAbd ar-Raḥmān al-Ḥanafī l-Maqdisī, Wakīl Bait Bait al-Māl, acting on behalf of the orphaned children, Muḥammad, ^cUmar, and Fāṭima, of al-Mu^callim ^cUmar, the brother of the buyer, with the permission of Aqḍā l-Quḍāt Abū l-Ḥasan b. aṣ-Ṣaiḥ [] Allāh Muḥammad b. aṣ-Ṣaiḥ [] ^cAlā^ʔ ad-Dīn Abī l-^cAbbās Aḥmad al-Umawī š-Šāfi^cī, al-Ḥākim in Jerusalem and its districts.

Tauqī^c : [Li-yuṣḥad] bi-ṭubūtihi wal-ḥukm bi-mā qāmat bihi l-baiyina [in šā^ʔ] Allāh ta^cālā.

Verso : Ṭubūt: Seven lines and six witnessing clauses.

Date: 2 (?) Ġumādā I 782/3 (?) September 1380.

Text: ^cAlī b. Muḥammad aṣ-Ṣāfi^cī [] in Jerusalem certifies content of the purchase deed on *recto*.

855. 25.6 × 48.3 cms.

Recto : Four-line heading (top missing), twelve lines, and six witnessing clauses. Top missing; tears along folds.

Date: 12 Dū l-Ḥiğğa 678 (?)/14 April 1280 (?).

Heading: [] al-Imām Qādī [] al-Islām ^cAlam [] Sirāğ — [] al-Ḥākim bi-qaryatihi wa-sā^ʔir al-mamālik, ḥarasahā llāh al-Qawī.

Text: Yūsuf b. Nāṣir b. Naṣr Allāh, acting as proxy of al-Ḥāḡḡ Ilyās b. al-Ḥāḡḡ Ṭuḡril b. Niʿam Allāh, buys a garden (*ḥadiqa*) and land adjacent to it in the village Sulaimān Ḥāḡib from — acting as proxy of ركي Hātūn (?) bint — for 120 (?) silver dirhams.

B. Leases.

An *iḡāra*, defined as a “contract by which one person makes over to someone else the enjoyment, by personal right, of a thing or of an activity, in return for payment,”²⁸ is similar in phrasing and format to a purchase deed (see plate no. 10). Though the leases from the Ḥaram do not always present the data of the contract in precisely the same order, they do give the same, standard information required for a lease.²⁹ An *iḡāra* begins with the word *istaʿḡara*... ([Fulān] rented) or the clause *hādā mā staʿḡara* (this is what [Fulān] rented) with the name of the lessee, the designation of the object rented, and the name of the lessor. Interestingly enough, the object — real estate in all our specimens — is not described in the same detail as it is in a purchase deed, that is to say, its four boundaries are not defined; instead, the name of the property is mentioned, along with that of the city, and occasionally the quarter, in which it is located. The amount of the rent and the length of time for which the property is leased are, of course, specified; finally, the date is given, and the witnessing clauses are affixed at the end of the document. Interspersed throughout the text are various formulas designed to establish that the parties to the transaction agree to all the terms.

In addition to the independent leases catalogued below there are four written in the form of depositions: *iqrārs* III/A/41, 358, 838, and an *iṣhād*, III/B/1 640. All of these except no. 838 contain leases for objects located far beyond the borders of Palestine, in the Persian-speaking zone of *dār al-islām*, and seem to be related to the Persian documents in the Ḥaram. Of these four leases, no. 41 is especially interesting, containing, as it does, a lease for a person for a period of forty years.

²⁸ TYAN: *Idjār, Idjāra*, EI², III, 1017.

²⁹ See AL-ĀSYŪṬĪ: *Čawāhir*, I, 259-99.

46. 28 × 37.5 cms.

Recto : °Alāma notation, twelve lines, and five witnessing clauses.

Date: 19 al-Muḥarram 747/12 May 1346.

°Alāma notation: I°tarafa l-mustaʿḡirān °indī bi-dālik.

Text: Dāwūd b. Nuṣair b. Saiyid and his brother, Aḥmad, rent the bath in Jerusalem known as Ḥammām al-Baṭrak for 13 dirhams a day from aš-Šaiḥ Šams ad-Dīn Ġānim b. aš-Šaiḥ Šaraf ad-Dīn °Isā b. Ġānim in his capacity of Nāẓir and Šaiḥ of al-Ḥānqāh aš-Šalāḥīya.

95. 12 × 28 cms.

Recto : Nine lines and three witnessing clauses.

Date: 11 al-Muḥarram 770/26 August 1368.

Text: Šārim ad-Dīn Ibrāhīm b. Ḥawāḡā b. Nāṣir ad-Dīn Muḥammad from Ḥamā rents a *dār* in Ḥamā for 13 dirhams a month from Ḥalīl b. ar-Raʿīs (?) Nāṣir ad-Dīn Muḥammad b. aš-Šadr al-Marḥūm °Alā° ad-Dīn °Alī b. Nāṣir ad-Dīn Muḥammad at-Tāḡir.

96. 18.5 × 26 cms.

Recto : Eleven lines and three witnessing clauses. Holes at top.

Date: 11 Raḡab 785 (?)/18 September 1383 (?).

Text: Al-Ḥāḡḡ Aḥmad b. Yūsuf b. Aḥmad al-Ḥalabī, living at Bāb Ḥiṭṭa in Jerusalem, rents a house in Ḥārat al-Mašāriqa for 97 1/2 dirhams from al-Muqaddamī ṭ-Tawāšīya in Jerusalem: al-Ḥāḡḡ Nāṣir b. °Abd Allāh, Furūḥ b. °Abd Allāh, Muqbil b. °Abd Allāh, and Nāṣir b. °Abd Allāh.

97. 9 × 26.5 cms.

Recto : Twelve lines and two witnessing clauses. Water stained.

Date: 2 al-Muḥarram 783/29 March 1381.

Text: Al-Ḥāḡḡ Aḥmad b. Yūsuf b. Aḥmad الشغري s-Sammān rents a shop located in Ḥārat Bāb Ḥiṭṭa and included in the *waqf* of aš-Šalāḥīya for 65 dirhams a month from al-Ḥāḡḡ Yūsuf b. °Alī b. Muḥammad aš-Šafadī.

98. 13 × 32.5 cms.

Recto : Eighteen lines and three witnessing clauses.

Date: 9 Šaʿbān 706/13 February 1307.

Text: Abū l-Waḥš b. Yuḥannā b. Saiyid, a Christian from *qaryat* Bait Rīmā³⁰ in the district of Ludd, rents a shop in Bait Ūnya for 37 1/2 dirhams a month from al-Amīr Šihāb ad-Dīn Aḥmad b. al-Amīr Nāsir ad-Dīn قراسل — al-Ḥwārazmī, Ustād ad-Dār Saif ad-Dīn Bulḡāq.

343. 28.5 × 39 cms.

Recto :

A) Copy of a lease: eight lines and four witnessing clauses.

Date: 2 Dū l-Qaʿda 795/9 September 1393.

Text: Ālbaḡdād and her full sister, Sutaita, daughters of the late Maʿ-
tūq, guardians for the children of their late brother, Ġamāl ad-Dīn
Yūsuf - - Šihāb ad-Dīn Aḥmad, Fāṭima, Ḥāḡḡ Malik, and Sārā - -
rent a portion of an *iqṭāʿ* in Jerusalem from Aḥmad b. Fatāt ar-
Rūsī for three years for 600 dirhams.

B) Copy of a *ḥawāla*³¹ written beneath A: eight lines and four wit-
nessing clauses.

Date: 8 Dū l-Qaʿda 795/15 September 1393.

Text: Al-Amīr al-Kabīr Abū Bakr b. al-Marḥūm Hārūn (?), one of
the *muqaddams* of Banī l-Muwā—, remits 8430 dirhams to the above-
mentioned children from their late father.

373. 9 × 15 cms.

Verso :³² Nine lines. Bottom torn off.

Date: Missing.

Text: Al-Ḥāḡḡ ʿAlī b. ʿUmar b. Abī Bakr al-Miṣrī, living in Jerusalem,
rents a *dār* in Hārat al-Maḡāriba from aš-Šaiḥ ʿAbd al-Ḥāliq
b. al-Marḥūm Ġamāl ad-Dīn ʿAbd Allāh — al-Mālikī.

³⁰ HÜTTEROTH: *Historical Geography*, 154.

³¹ This term is used in two different senses in financial transactions. See the two
articles in EI²: A. DIETRICH: *Ḥawāla*, II, 283, and H. INALCIK: *Ḥawāla*, II, 283-85.

³² For *recto* see no. II/B/373.

410. 19.5 × 28 cms.

Recto : Nine lines, two witnessing clauses, and a notation in right margin.

Date: 5 al-Muḥarram 798/20 October 1395.

Text: ʿAlī b. Aḥmad b. Saʿīd al-Maqdisī, known as —, and Ismāʿīl b. Muḥammad b. Maʿrūf ad-Dallāl in Jerusalem, rent the *ḥān* known as Ḥān al-Qaṭṭānīn from clerks (*mubaṣīrīn*) of the *waqf* — in Jerusalem for 580 dirhams, with the permission of a Šāfiʿī *qāḍī*.

499. 18.5 × 27 cms. (see plate no. 10).

Recto : Twelve lines and three witnessing clauses. Water stains; holes in text.

Date: 5 al-Muḥarram 797/31 October 1394.

Text: Rustam b. Ḥasan b. Rustam, Muḥammad b. Saʿīd b. Farrāğ, and ʿAlī b. Muḥammad b. Ḥālid, rent a shop in Ḥārat al-Qai-sāriya in Jerusalem, in the property of al-Qāḍī Šaraf ad-Dīn b. Gānim al-Maqdisī š-Šāfiʿī.

629. 26 × 24.75 cms.

Recto :

A) Lease: eleven lines and three witnessing clauses.

Date: 1 Šaʿbān 796/1 June 1394.

Text: Al-Muʿallim Ismāʿīl b. Ibrāhīm b. Yūsuf al-Ḥalāwī in Jerusalem rents from aš-Šaiḥ ʿImād ad-Dīn Ismāʿīl b. aš-Šaiḥ Badr ad-Dīn Yūnus b. ʿAlī l-Ḥusbānī, al-Mutakkalim ʿalā waqf al-Marḥūm as-Saiyid Aidakīn, land with *ğirās* (grapes and dates) for 150 dirhams a year.

B) Notation written in right margin: two lines and three witnessing clauses.

Text: A transaction made after the parties verified the rent.

C. Tamlikāt.

I have found no examples of transfer deeds (sg. *tamlik*) in *šurūṭ* manuals.³³ The one specimen in the Ḥaram collection is similar to a purchase deed except that there is no mention of price. It begins with

³³ But there is a specimen of a *kitāb tamlik*, dated 658/1260, found in a synagogue in Cairo, and discussed by RICHARDS: *Arabic Documents*, 108-12.

the word *mallaka*, followed by the name of the conveyor, the names of the receivers, identification of the property being transferred, and statements that the property was surrendered to and received by the receivers in a legal manner. The document ends with the date and witnessing clauses.

608. 27.5 × 37 cms.

Recto : Nine lines and two witnessing clauses. Water stained; holes in text.

Date: 15 Rağab 779/18 November 1377.

Text: Aš-Šaiḥ Ġamāl ad-Dīn Abū l-Faḍl Ġānim b. al-Marḥūm Šaraf ad-Dīn ʿĪsā, Šaiḥ al-Ḥānqāh aš-Šalāḥīya in Jerusalem, confers ownership of his five shops in Ḥārat Banī Murra on his two sons, aš-Šaiḥ Šaraf ad-Dīn ʿĪsā and aš-Šaiḥ Muḥammad b. Aḥmad.

D. Marriage contracts.

The marriage contracts (*ʿuqūd nikāḥ* also *iṣdāq*, *iṣdāqāt*) in the Ḥaram are primarily financial agreements which record the groom's offer and the bride's acceptance of a specified dower. The document may include subsidiary data concerning terms of payment of the dower — i.e. the amount to be paid as a lump sum and the amounts to be paid in installments — the agent (*walī*) of the bride if she has one, her previous marital status, etc. But all these matters are clearly subordinate to the issue at hand, which is the financial settlement itself. This aspect of the marriage contract is evident from its opening word or words: *Aṣdaqa...* ([Fulān] bestowed a dower) or *Hāḍā mā aṣdaqa...* (This is what [Fulān] bestowed as dower...), followed by the names of the two contracting parties. There is usually some indication of their place of residence, and often, in the case of the bride, a word or two which indicates whether she has reached the age of maturity; furthermore, if she has been previously married, this is usually stated along with the name of her former husband and an avowal that they have been legally divorced. If an agent or proxy is acting on behalf of the bride, his name is stated and mention is made of his authority to act in this capacity. At some point the amount of the *ṣadāq* is specified along with the details of its payment. There is a short phrase or two which signifies that the bride has given

her assent to the amount of the dower and the mode and time of its payment. The document ends with the date and necessary witnessing clauses. As can be seen from the description of the documents below, marriage contracts were sometimes accompanied by auxiliary documents pertaining to payment of the *ṣadāq*, divorce, and remarriage.

What is striking about the Ḥaram contracts is not so much that they focus on financial arrangements but they do so to the exclusion of other data; that is to say, there is little, if any, attention in the document to the mutual rights and duties of the spouses. Thus they contrast rather sharply with the papyrus *iṣdaqāt* from the ninth-eleventh centuries published by GROHMANN, most of which make explicit mention of how husband and wife are expected to conduct themselves in married life.³⁴ There is almost nothing of this in the Ḥaram *iṣdaqāt* except for an occasional word or two which seems to have crept into a financial transaction. Nevertheless, it should be pointed out that these documents do contain the details for marriage contracts specified by AL-ASYŪṬĪ and that some of his formularies for such documents are every bit as bare and basic as ours.³⁵ They can therefore be assumed to have served the specific purpose for which they were designed.

In terms of layout the Ḥaram marriage contracts can be divided into two types. One group, indistinguishable from most other types of legal documents, is characterized by a text in which the lines are written equidistant from one another. In the second group (nos. 302, 321, 610, 646; see plate no. 11), however, the lines are written in pairs with normal spacing between the two lines of the pair but with wide blank spaces between the pairs. This arrangement serves to pattern the page into blank and filled spaces and gives it a decorative effect lacking in the other marriage contracts and other legal documents. This same decorative format I have observed in marriage contracts from Jerusalem dating from the nineteenth century.³⁶ Since, as far as

³⁴ *Arabic Papyri*, I, 67-121. For a different kind of marriage contracts, those that were composed in the Muslim West, see WILHELM HOENERBACH: *Spanisch-Islamische Urkunden aus der Zeit der Nasriden und Moriscos*. Bonn 1965. Unfortunately I have not yet seen the work by SUʿĀD MĀHIR: *ʿUqūd az-Zawāg ʿalā l-Mansūḡāt al-Aṭariya*. Cairo n. d.

³⁵ *Ġawāhir*, II, 82-103.

³⁶ See LITTLE and A. ÜNER TURGAY: *Documents from the Ottoman Period in the Khālidi Library in Jerusalem*. In: *Die Welt des Islams* XX (1980), 61.

I have been able to determine, there are no differences in the form or phrasing of the two types of marriage contracts, I have not thought it necessary to classify them as separate diplomatic types.

44. Parchment. 31.5 × 38 cms.

Recto: ^cAlāma notation, twelve lines, and two signatures. Holes in top and right margin.

Date: 18 Šafar 780 (?)/16 June 1380 (?).

^cAlāma notation: Ġarā l-^caqd al-mubāarak bi-ḥudūrī. Kutiba ^cinda ^cIsā b. Ġānim aš-Šāfi^ci.

Text: Al-Ḥāğğ Yaḥyā b. Ḥiḍr b. Naṣr Allāh from al-Ġadīda³⁷ in the district of Nābulus, bestows *ṣadāq* of 650 dirhams on Zainab bint Ḥalīl b. Abī l-Faṭḥ an-Nābulsiya, whose father is known as al-Qaḍā³i.

Verso:

A) Request for divorce: eight lines, two witnessing clauses and a *tauqī^c* in right margin.

Date: 25 Rabī^c I 7(?)85/28 May 1383 (?).

Text: Zainab requests her husband, al-Ḥāğğ Yaḥyā, for divorce in exchange for her *ṣadāq*, and he agrees.

Tauqī^c: Ašhid (?) fihi.

B) Three-line notation written to right of A; undeciphered.

47. Parchment. 28.5 × 71 cms.

Recto:

A) ^cAqd *nikāḥ*; twenty-one lines and two witnessing clauses. Holes at right and left edges and in text.

Date: 6 Dū l-Qa^cda 770/12 June 1369.

Text: Al-Amīr al-Kabīr Saif ad-Dīn Usmaṅgī b. ^cAbd Allāh, a member of al-Ḥalqa al-Maṣūra, bestows *ṣadāq* of 100 Egyptian gold dinars on Ḥadiğa bint al-Marḥūm Badr ad-Dīn Ḥusain b. Hindī ṣ-Šūfī, after having been married to her and subsequently having divorced her. The marriage was contracted by a *maḥḍar* signed by Aqdā l-Quḍāt ^cAlam ad-Dīn Abū Dāwūd Sulaimān b. Šihāb ad-Dīn Abī l-^cAbbās Aḥmad al-Ḥanbalī, Ḥalīfat al-Ḥukm in Jerusalem.

³⁷ HÜTTEROTH: *Historical Geography*, 127.

B) *Iqrār* written in right margin: °*Alāma*, four lines, and two witnessing clauses.

Date: 19 Ramaḍān 774/14 March 1373.

°*Alāma*: Al-ḥamdu lillāh °alā ni°amihi.

Text: Al-Amīr Saif ad-Dīn al-Uṣmaṅgī acknowledges an increase of 200 Egyptian dinars in Ḥadiġa's *ṣadāq*.

C) Codicil written below A: seven lines and two witnessing clauses.

Date: — Rabī° I 781/June-July 1384.

Text: Record of Ḥadiġa's second divorce.

291. 27.5 × 38.5 cms.

Recto: °*Alāma* notation, ten lines, and three witnessing clauses. Water stained; holes in text.

Date: 15 Ġumādā I 781/29 August 1379.

°*Alāma* notation: Ġarā l-°aqd bainahumā (?) °alā dālik. Katabahu °Abd Allāh b. Muḥammad (?) aš-Šāfi°i.

Text: Šams ad-Dīn Muḥammad b. Muḥammad b. Yūsuf, known as al-Miṣrī, bestows *ṣadāq* of 150 Damascus dirhams on his fiancée, °Arūs bint al-Ḥāġġ Aḥmad b. Ḥusain an-Nābulṣī.

302. 28.5 × 28.9 cms.

Recto: °*Alāma* notation, seven lines, and three witnessing clauses. Holes at top.

Date: 2 Raġab 794/25 May 1392.

°*Alāma* notation: °Aqadahū bi-ṭariqihi š-šar°i, Šāliḥ b. Ḥalīl b. Sālīm aš-Šāfi°i.

Text: Ġamāl ad-Dīn b. °Abd Allāh b. Maṣṣūr b. Ibrāhīm al-°Abd lillāh in the village Qalansūwa bestows *ṣadāq* of 400 dirhams on his fiancée, Sa°ida bint Tūmā b. Tawākīl an-Naṣrāniya.

Verso: Request for divorce: °*alāma* notation, six lines, and two witnessing clauses.

Date: 4 Šafar 795/20 December 1391.

°*Alāma* notation: I°tarafa °indī bi-dālik.

Text: Sa°ida asks her husband, °Abd Allāh, to divorce her in exchange for 400 dirhams, and he agrees.

317. 25.6 × 34.4 cms. Water stained.

Recto: Fourteen lines, three witnessing clauses, and °*alāma* notation in right margin.

Date: 11 Šauwāl 784/18 December 1382.

Text: Aḥmad b. Ibrāhīm b. °Abd Allāh at-Turkumānī bestows *ṣadāq* of 200 Damascus dirhams on his fiancée Bint °Alī b. °Abd Allāh at-Turkumānīya, whose former husband, Ḥalīl b. °Abd Allāh al-Q—, has died.

°*Alāma* notation: °Uqida bihi bi-šarṭihi š-šar°i. Katabahu Aḥmad/Muḥammad b. °Abd — aš-Šāfi°i.

Verso: *Iqrār*: five lines, three witnessing clauses, and a two-line notation in right margin.

Date: — Ġumādā II 785/— August 1383.

Text: Aḥmad, the husband on *recto*, acknowledges that he has divorced the wife mentioned on *recto*.

321. Parchment. 28 × 43.5 cms.

Recto: Seven lines, two witnessing clauses, and an °*alāma* notation in right margin. Badly deteriorated; the left side is full of holes.

Date: []

Text: Aš-Šaiḥ Šaraf ad-Dīn Ya°qūb b. al-Ḥāḡḡ Yūsuf b. Ya°qūb as-Sa— b. — in Jerusalem bestows *ṣadāq* of 450 Damascus dirhams on [Fāṭima] through her *wakīl*, aš-Šaiḥ Qāsim b. aš-Šaiḥ Mūsā b. °Umar al-Ġazzī —.

°*Alāma* notation: Zauwaḡahā wakīluhā minhu bi-ṭarīqihi š-šar°i bi-ḡuḍūrī. Kataba Aḥmad an-Naqīb al-Ḥanafī.

Verso: *Išhād*, written at left: five lines and two witnessing clauses.

Date: 5 al-Muḥarram 795/21 November 1392.

Text: Ya°qūb, the husband on *recto*, divorces (?) his wife, Fāṭima, on *recto*.

B) *Išhād* written below A: five lines and two witnessing clauses.

Date: Same as A.

Text: Al-Ḥāḡḡ Qāsim makes an attestation regarding 150 dirhams in the *ṣadāq* of Fāṭima.

610. 26.5×35.5 cms. (see plate no. 11).

Recto: °Alāma, eight lines, two witnessing clauses, and a *tauqī*° and two notations in right margin.

Date: 2 Šafar 793/9 January 1391.

°Alāma: Al-ḥamdu lillāh wa-asʿaluhu t-taufīq.

Text: Muḥammad b. °Alī b. °Uṭmān السالحى n-Nassāğ in Jerusalem confers *ṣadāq* of 6 gold dinars on his fiancée, Rūḥa bint °Abd Allāh, °aṭāqat as-Sitt Sutaia.

Tauqī°: Li-yuṣḥad bi-ṭubūtihi wa-billāh al-musta°ān.

Notation: (1) Zauwağtuhā minhu bi-ṭarīqihi š-šar°ī. Katabahu Aḥmad an-Naqīb al-Ḥanafī.

Notation: (2) Al-Maulā Ğamāl (?) ad-Dīn aš-Šāfi°ī.

Verso: *Iṣḥād*: °alāmat ad-da°wā, eighteen lines, and four witnessing clauses.

Date: 15 Dū l-Qa°da 793/14 October 1391.

Text: Al-Qāḍī Šaraf ad-Dīn aš-Šāfi°ī attests to certification of the content of the document on *recto*.

623. 24×34.5 cms.

Recto: Seven lines and two witnessing clauses. Stains and holes in text.

Date: 13 Rabī° I 783/7 June 1381.

Text: Ḥiḍr b. Kamāl b. °Umar an-Nābulī confers *ṣadāq* of 300 dirhams on Alfīya bint Ğibrīl b. Ibrāhīm ar-Ramlīya.

Verso: *Iqrār*: four lines and two witnessing clauses.

Date: 14 Rab° I 783/8 June 1381.

Text: The husband mentioned on *recto* makes an acknowledgment regarding the previous divorce of his wife.

646. 26×36 cms.

Recto: Notation at top, °alāma notation, eight lines, and three witnessing clauses.

Date: 12 Šafar 791/10 February 1389.

Notation: Rağab b. Ḥalaf b. Abī Bakr [al-°Ağamī ṭ-Ṭabbāḥ] wa-Muḥammad b. °Alī b. Yūsuf al—.

°Alāma notation: °Aqadahu bi-ṭarīqihi, Ḥalīl (?) al-Ḥanafī.

Text: Ibrāhīm b. ʿAlī b. Ibrāhīm ad-Dimašqī l-Labbān, present in Jerusalem, bestows *ṣadāq* of 3 gold dinars on his fiancée, Zumurrud bint ʿAbd Allāh b. ʿAbd Allāh, ʿaṭāqat as-Sitt Sutaia.

Verso:

A) *Ṭalāq* written at left: five lines and two witnessing clauses.

Date: 27 Ğumādā I 792/13 May 1390.

Text: Ibrāhīm of *recto* divorces Zumurrud, who acknowledges that she has no financial claim on him.

B) *Iṣdāq* written at right of A: twelve lines, three witnessing clauses, and ʿalāma notation written in right margin.

Date: 23 Ğumādā II 792/8 June 1390.

ʿAlāma notation: ʿAqadahu bi-ṣarṭihi. ʿAlī n-Naqīb al-Ġībī (?).

Text: Šubaiḥ b. ʿAbd Allāh bestows a *ṣadāq* of 5 Egyptian gold dinars on Zumurrud.

C) *Iqrār* written beneath A, at right: five lines and one witnessing clause.

Date: 3 Šauwāl 793/3 September 1391.

Text: Zumurrud acknowledges that she received her *ṣadāq* from Šubaiḥ, who divorced her.

D) *Ṭalāq* written under B: five lines and two witnessing clauses.

Date: 12 Dū l-Ḥiġġa 791 (?)/2 December 1389 (?).

Text: Šubaiḥ divorces (?), with payment for maintenance.

E. Proxies

Wakāla is a contract by which a principal (*muwakkil*) assigns his power of attorney in certain instances to an agent (*wakīl*), who agrees to accept this power.³⁸ In the Ḥaram there are two types of documents by which proxy is assigned, only one of which is, strictly speaking, a contract; nevertheless, for the sake of convenience, I have included both types in this section.

³⁸ OTTO SPIES: *Wakāla*. In EI, IV, 1094.

1. TAUKĪL

This type of document fulfills the conditions of a contract since it contains both an offer (*iğāb*) by a *muwakkil* and the acceptance (*qubūl*) of an agent or deputy. A *taukil* begins with the second-form verb *wak-kala* ([Fulān] appointed as his agent), followed by the names of the *muwakkil* and the *wakīl*; then in a series of formulas, the exact powers which are being assigned to an agent are spelled out: e.g., *al-muṭālaba bi-ḥuqūqihī kullihā wa-duyūnihī bi-asrihā qibala man kānat wa-ḥaiṭu takūnu wad-daʿwā bi-dālik fī mağālis al-quḍāt wal-ḥukkām...* (demanding all his rights and debts, whosoever may owe them and wheresoever they may be, laying claim to that in the courts of judges and magistrates...). The list of these powers may be considerably expanded, as reference to *ṣurūṭ* formularies makes clear,³⁹ but our specimens keep these to a limited number and then proceed to list the specific matters in which the *wakīl* is to act. Following this listing are formulas reaffirming the legality and validity of the document, which is confirmed by the acceptance of the powers by the agent. *Taukīlāt* end with the date on which the document was drafted and witnessing clauses.

490. 17.5 × 25.5 cms.

Recto: Thirteen lines and two witnessing clauses.

Date: 25 Šauwāl 781/3 January 1380.

Text: Al-Amīr al-Kabīr Šihāb ad-Dīn Aḥmad b. al-Marḥūm Saif ad-Dīn— b. (?) Amīr Aḥūr al-Maqarr al-ʿĀlī Saif ad-Dīn Ibrāhīm, Commander of 1000 (*Muqaddam Alf*) in Damascus, appoints aš-Šaiḥ Burhān ad-Dīn Ibrāhīm an-Nāṣirī as his proxy in Jerusalem.

625. 26 × 42.5 cms.

Recto:

A) *Wakāla* written at top: ʿ*Alāma*, nine lines, three witnessing clauses, and a *tauqīʿ* in right margin.

Date: 12 Dū l-Ḥiğga 795/19 October 1393.

ʿ*Alāma*: Al-ḥamdu lillāh Aḥkam al-ḥākimīn.

³⁹ AL-ASYŪṬĪ: *Ġawāhir*, I, 197-204.

Text: Al-Ḥawāḡa Šams ad-Dīn Muḥammad b. al-Ḥawāḡa Šams ad-Dīn Muḥammad b. al-Ḥawāḡa Šams ad-Dīn Muḥammad at-Tāḡir as-Saffār assigns his proxy to aš-Šaiḥ Muḥammad Abū ʿAmr ʿUṭmān b. aš-Šaiḥ Šihāb ad-Dīn Abī l-ʿĀṣ Aḥmad b. aš-Šaiḥ Muḥammad Abī ʿAmr ʿUṭmān al-Ḥanbalī.⁴⁰

Tauqīʿ: Li-yuṣḥad bi-tubūtihi.

B) *Iqrār* written beneath A: ʿAlāma, five lines, and four witnessing clauses.

Date: 2 al-Muḥarram 796/7 November 1393.

ʿAlāma: Iʿtarafa ʿindī bi-dālik. Katabahu ʿĪsā b. Ġānim aš-Šāfiʿī, laṭafa llāh bihi.

Text: Muḥammad Abū ʿUṭmān acknowledges receipt of 407 dirhams from the estate of Šams ad-Dīn.

Verso: *Iṣḥād* written at left: ʿalāma, seven lines and four witnessing clauses; ʿalāmat ad-daʿwā, and a *tauqīʿ* in right margin.

Date: 14 (?) Dū l-Ḥiġġa 795/21 (?) October 1393.

Text: Aqdā l-Quḍāt Ġamāl ad-Dīn Abū ʿAbd Allāh Muḥammad b. Aqdā l-Quḍāt Bahāʾ ad-Dīn b. (?) ʿAbd Allāh Muḥammad b. aš-Šaiḥ b. ʿAlām ad-Dīn ʿAbd Allāh Muḥammad al— al-Bahnasī š-Šāfiʿī attests to certification of the *ṣahāda* on recto.

Tauqīʿ: Li-yuṣḥad bi-tubūtihi.

B) *Iṣḥād* written to right of A: eighteen lines and five witnessing clauses.

Date: 14 Dū l-Ḥiġġa 795/21 October 1393.

Text: Al-Qādī Šaraf ad-Dīn aš-Šāfiʿī attests to certification of the *iṣḥād* of al-Qādī Ġamāl ad-Dīn on the left.

714. 27.2 × 37.8 cms.

Recto: ʿAlāma, twelve lines, and two witnessing clauses. Water stained; holes at top.

Date: 12 Rabīʿ II 772 (?) / 3 November 1370 (?).

ʿAlāma: Al-ḥamdu lillāh ʿalā niʿamihi.

⁴⁰ Al-Qādī Faḥr ad-Dīn Abū ʿAmr ʿUṭmān b. aš-Šaiḥ Šihāb ad-Dīn Abī l-ʿAbbās Aḥmad b. aš-Šaiḥ al-Imām al-Auḥad Faḥr ad-Dīn Abī ʿAmr ʿUṭmān al-Ḥanbalī was appointed deputy-judge in Jerusalem in 809/1406-7. MUʿĪR AD-DĪN: *al-Uns*, II, 260.

Text: Maryam bint Ġamāl ad-Dīn ʿAbd Allāh b. Ḥamza, zauġat Badr ad-Dīn Ḥasan b. Maʿrūf, and her daughter, Fāṭima bint Salīm b. Baidara (?), zauġat ʿUmar b. Badr ad-Dīn Ḥasan b. Maʿrūf, appoint aṣ-Ṣadr al-Aġall Badr ad-Dīn Ḥasan b. Maʿrūf b. Salāma, at-Tāġir in Jerusalem, as their proxy.

2. TAFWĪD.

I have seen no reference in *šurūʿ* manuals to documents of delegation of power (*tafwīdāt*, sg. *tafwīd*), though they are obviously closely related and similar to *wakālāt*. In fact, the term *tafwīd* is used in modern parlance as a synonym for *taukīl* — the assignment of proxy or power of attorney. In the one specimen of *tafwīd* extant in the Ḥaram the *mufauwīd* (delegator) in terminal illness assigns to a deputy (*mufauwad*) power to act after his death in regard to affairs of his estate and on behalf of his surviving children. Actually, this document does not meet the definition of a contract since it does not contain the consent of the deputy to undertake the delegation; instead, this consent is stated in an ancillary document written beneath the *tafwīd* after the death of the *mufauwīd*; in this document the deputy accepts the delegation and appoints a *wakīl* to act on *his* behalf.

717. 28 × 38.3 cms.

Recto:

A) *Tafwīd* written at top: ʿalāma, eight lines, seven witnessing clauses, and a *tauqīʿ* in right margin. Holes at top and in text.

Date: ʿĪd al-Fiṭr 788/26 October 1386.

ʿAlāma: Al-ḥamdu lillāh ʿalā niʿmātihi.

Text: Nāṣir ad-Dīn al-Ḥamawī, in infirmity, makes aṣ-Ṣaiḥ — Abū ʿAbd Allāh Muḥammad b. al-Marḥūm aṣ-Ṣaiḥ Zain ad-Dīn Abī ʿAbd ar-Raḥmān b. Ġamāʿa aṣ-Ṣāfiʿī *mufauwad* of his estate.

Tauqīʿ: Li-yuṣḥad bi-ṭubūt mā qāmat bihi l-baiyina fihi wa-ṭubūt faṣl al-qubūl, wa-billāh at-tauḥīq.

B) *Qubūl* written under A: four lines and two witnessing clauses.

Date: 4 Šauwāl 788/29 October 1386.

Text: After the death of Nāṣir ad-Dīn, Ṣaiḥ Abū ʿAbd Allāh accepts the *tafwīd* and appoints as his *wakīl* Šams ad-Dīn Muḥammad b. Ġamāl ad-Dīn ʿAbd Allāh b. Šaraf ad-Dīn Yaḥyā l-Aḍraʿī, Ġabī Auqāf al-Madrassa aṣ-Šalāḥiyya, who accepts the *wakāla*.

Verso :

A) *Iṣhād* written at left: *ʿalāmat ad-daʿwā*, *ʿalāma*, eleven lines, three witnessing clauses, and a *tauqīʿ* in right margin.

Date: 4 (?) Šauwāl 788/29 (?) October 1386.

ʿAlāma: Al-ḥamdu lillāh, Rabb al-ʿālamīn.

Text: Aqḍā l-Quḍāt Šams ad-Dīn Abū ʿAbd Allāh Muḥammad b. Šaraf (?) ad-Dīn Abī ʿUṭmān Saʿīd b. Tāğ ad-Dīn Muḥammad ʿAbd ar-Rahmān al-Anṣārī z-Zawārī š-Šāfiʿī, al-Ḥākim in Jerusalem and its districts, attests to certification of the *tafwīḍ* on *recto*.

Tauqīʿ: [Li-yuṣha]d bi-ṭubūt šahādat al-qāḍī l-mušār ilaihi aʿlāhu, wa-billāh al-mustaʿān.

B) *Iṣhād* written to right of A: *ʿalāmat ad-daʿwā*, thirteen lines, and three witnessing clauses.

Date: 19 Dū l-Qaʿda 788/12 December 1386.

Text: Aqḍā l-Quḍāt Taqī d-Dīn Abū l-Hādī Abū Bakr b. al-Marḥūm aš-Šaiḥ Burhān ad-Dīn Abī Iṣḥāq Ibrāhīm al-Baṣrawī š-Šāfiʿī, al-Ḥākim in Jerusalem and its districts, attests to certification of the *iṣhād* of Šams ad-Dīn az-Zawārī.

VI. LEGAL DISPOSITIONS

The documents in this category are to be distinguished both from depositions and from contracts, though they bear similarities to both. All three types normally have reference to property of some kind or another, but whereas a deposition established a declarant's obligation in regard to that property and a contract establishes the mutual agreement of two parties as to their obligations in respect to property, what I call a disposition consists of a unilateral statement of a new legal arrangement that has been made regarding property. In the last analysis, however, the lines dividing the three types according to intent and content are thin, so that the only clear-cut distinction is that of form. Thus, as we have seen, certain kinds of dispositions and even contractual agreements can be readily accommodated in the form of a legal deposition. Whether or not the transaction gains or loses legal force in one type of document as opposed to another I have not been able to determine; what I have done for the purposes of classification is to respect the decision of the drafters of the documents to adopt one form rather than another. In the category of legal dispositions I have included three types of documents that are included in the Ḥaram collection: wills (*waṣāyā*, sg. *waṣīya*); endowment deeds (*waqfiyāt*, sg. *waqfiya*); and deposits (*wadāʿi*^c, sg. *wadīʿa*).

A. Waṣāyā.

Thanks to the rigid Quranic rules which govern the distribution of estates among heirs, Islamic wills are limited in character, restricted as they are, to the naming of an executor (*waṣī*) who "represents the estate" and who may "administer the property of the infant children (or grandchildren) of the deceased"¹ and to the specification of legacies,

¹ JOSEPH SCHACHT: *Waṣīya*. In: EI, IV, 1132.

not to exceed one-third of the estate, to be paid to non-Quranic heirs. Accordingly, almost all *waṣāyā* are addressed to these two concerns, unless, as may well be the case, there happen to be no legacies. But a *waṣīya* may contain additional information regarding the estate. It may, for instance, and often does, contain an inventory of the legator's estate, including assets and liabilities, as well as a declaration of those who constitute his legal heirs. Moreover, some *waṣāyā* contain special instructions, such as those for the performance of the *ḥağğ* by a proxy or the freeing of slave, which are to be carried out after the legator's death. Although there seems to have been some degree of latitude allowed in the preparation of the Ḥaram *waṣāyā*, depending on the character and quantity of the data they contain, they fall into an easily recognizable format, which can be subdivided into two versions differentiated on the basis of the opening clauses.²

1. Iṣāʾ

These testaments follow fairly closely the format recommended by AL-ASYŪTĪ in his *ṣurūṭ* manual.³ All begin with the fourth-form verb *awṣā* Fulān *ilā*... (Fulān appointed as his executor...). Between the name of the legator and that of the person whom he appoints his executor there occur a number of set phrases which establish that the legator, though ill when he drafted the will, was in full possession of his faculties; then he usually declares in a series of formulas designed for this purpose that he believes in God and his Prophet, heaven and hell, and resurrection on Judgment Day. Following the name of the *waṣī* are formulas which state that in the event of the legator's death, the executor is instructed to make the necessary arrangements for the funeral and then to pay the outstanding debts of the deceased, which may be enumerated, after which he is to distribute the legacies specified in the will. Thereafter the testament may list the legator's belongings and identify the legal heirs to whom they are to be distributed. Special instructions such as those mentioned above regarding pilgrimage and slaves may

² See also the *iqrār* no. III/A/347 and the *iṣhād* no III/B/1/411 for other types of testamentary dispositions.

³ *Ġawāhir*, I, 454-67.

occur at almost any point in the document. A *waṣīya* normally ends with the date on which it was drafted and the witnessing clauses of its witnesses.

54. Parchment. 27 × 38 cms.

Recto: Twenty lines and three witnessing clauses. Ragged right edge; water stains in center.

Date: 16 Ramaḍān 784/23 November 1382.

Text: Šams ad-Dīn Muḥammad b. al-Ḥāḡḡ ʿIzz ad-Dīn (?) b. Burhān ad-Dīn Luʿluʿ an-Nābulī appoints Burhān ad-Dīn Ibrāhīm an-Nābulī executor of his estate, declares the belongings in his house and storeroom to be property of his brother Ibrāhīm and that the clothing belongs to his divorced wife, Fāṭima bint Nāṣir ad-Dīn Muḥammad b. al-Ḥuṣrī; other properties are declared along with a statement of debts and an inventory of belongings.

55. 32 × 37 cms.

A. *Waṣīya*: Eight lines, four witnessing clauses and a *tauqīʿ* in right margin. Water stains at right; holes at top and in text.

Date: 3 Šauwāl 781 (?)/12 January 1380 (?).

ʿAlāma: Al-ḥamdu lillāh wa-asʿaluhu t-taufīq.

Text: Al-Ḥāḡḡ Abū Bakr b. Muḥammad b. ʿAbd ar-Raḥīm al-Kamālī (?)n-Nābulī appoints his son, Abū Bakr, as executor of the estate.

Tauqīʿ: Li-yuṣḥad bi-ṭubūt mā qāmat bihi l-baiyina wa-billāh al-mustaʿān.

B) Two-line statement with four witnessing clauses written under A.

Date: 19 Šauwāl 781/28 January 1380.

Text: Abū Bakr accepts [].

Verso: *Iṣḥād*: ten lines and three witnessing clauses.

Date: 19 Šauwāl 781/28 January 1380.

Text: Aqḍā l-Quḍāt Šaraf ad-Dīn Abū r-Rūḥ ʿĪsā š-Šāfiʿī, Ḥākim of Nābulus and its districts, attests to certification of the document on *recto*.

56. 17.5 × 26 cms.

Recto: Thirteen lines and two witnessing clauses. Stains at bottom left; a hole in text.

Date: 3 Šauwāl 796/1 August 1394.

Text: As-Sitt al-Maṣūna Ḥāğğ Malik bint al-Marḥūm Saif ad-Dīn Ainabak b. ʿAbd Allāh —, present in Ḥārat al-Mağāriba, assigns legacies to her nephew, ʿAbd Allāh, her brother, Quṭlūmalik, and others, and identifies her heirs.

340. 26 × 36 cms.

Recto : Ten lines and two witnessing clauses. Water stained; holes in text.

Date: 14 Ramaḍān 777 (?) / 6 February 1376 (?).

Text: ʿĀʿiṣa bint al-Ḥāğğ Ismāʿīl b. Laiṭ, zağat ʿAlī b. Laiṭ b. ʿUṭmān, appoints her uncle, al-Ḥāğğ Aḥmad b. ʿUṭmān, executor of her estate, declares that all her possessions in her house belong to her husband, and makes other testamentary declarations.

501. 19 × 28 cms.

Recto : Seven lines and five witnessing clauses.

Date: 15 Šaʿbān 784 / 24 October 1382.

Text: Šihāb ad-Dīn Aḥmad b. al-Ḥāğğ Burhān al-Dīn Ibrāhīm b. ʿImād ad-Dīn ʿImād an-Nābulī leaves a legacy of 650 dirhams to al-Ḥāğğ Šihāb ad-Dīn Aḥmad b. al-Ḥāğğ Šams ad-Dīn Muḥammad b. ʿImād ad-Dīn ʿImād in exchange for performing the ḥağğ for him.

Verso : Three-line filing notation in upper-left corner.

633. 26 × 23 cms.

Recto : Fifteen lines, two lines of interlinear *siyāqa*, four witnessing clauses, and a squiggle (*nusaḥ arbaʿa*) in right margin. Two holes for string; holes in text.

Date: 15 Rabīʿ I 795 / 29 January 1393.

Text: Al-Maṣūna Fāṭima bint Yalbuğā ibn Balabān, zağat Muḥammad b. ʿAbd al-Karīm, appoints her mother, Ḥuršā bint al-Ḥāğğ Ġalāl ad-Dakīya, executor of her estate. Her belongings are listed, and her heirs are declared to be her mother; her daughter, Quṭlūmalik; her brother, Ḥasan, absent in Cairo; and her sister, ʿĀʿiṣa.

Verso : Filing notation in upper-right corner: Wuqūf ʿalā zağat — ʿAbd al-Karīm.

659. 21.5 × 52.5 cms.

Recto :

A) *Waṣīya* written at top: fifteen lines, three witnessing clauses, and a *tauqī*^c in right margin.

Date: 18 Ṣafar 774/19 August 1372.

Text: As-Saiyida Sitt al-Kull ibnat aṣ-Ṣadr — b. al-Marḥūm — Muḥammad makes testamentary declarations, stating that her brother, Ṣams ad-Dīn Muḥammad, is her heir.

Tauqī^c : Li-yaḥḍur šuhūduhu.

B) *Iṣhād* written in right margin of A: three lines and two witnessing clauses.

Date: 2 — Ġumādā II (?) 774/— December (?) 1372.

Text: Sitt al-Kull attests that she has legal disposal over the property cited in the will.

C) *Iṣhād* written beneath B, at right: four lines and two witnessing clauses.

Date: 20 Ġumādā II 774/17 December 1372.

Text: Al-Ġanāb al-‘Ālī l-Qaḍā’ī Nāṣir ad-Dīn, executor of the estate, attests that he received everything entrusted to him by the will.

D) *Ṣahāda* written at bottom: three lines and two witnessing clauses.

Date: 23 Ġumādā II 774/20 December 1372.

Text: The signatory witnesses testify that they know the legator and the heir.

849. 17.4 × 14.5 cms.

Recto : Ten lines and two witnessing clauses.

Date: 27 Dū l-Ḥiġġa 796/23 October 1394.

Text: Al-Ḥaġġ ‘Alā’ ad-Dīn ‘Alī b. Badr ad-Dīn Ḥasan b. ‘Alī d-Dimašqī, present in Jerusalem, appoints his wife, al-Maṣūna Marḥabā bint Šihāb ad-Dīn Aḥmad ar-Rūmī, present with him, as executor of his estate. His belongings are listed, and his heirs are declared to be his son, Muḥammad al-Ḥamāsī, and his wife. Authorized by al-Qāḍī Šaraf ad-Dīn aṣ-Šāfi‘ī.

2. ISNĀD

Insofar as I have been able to determine, these documents differ from *iṣāʿ* testaments only in the opening clause. These begin with *asnada waṣīyatahu* Fulān ila... (Fulān entrusts his will to...) ⁴ Otherwise the formulas and the data seem to be identical in both types of documents.

544. 22.4 × 26 cms.

Recto :

A) *Waṣīya* : fifteen lines and four witnessing clauses.

Date: 3 Dū l-Ḥiġġa 793/1 November 1391.

Text: ʿIzz ad-Dīn Aibak b. ʿAbd Allāh al-Ḥusāmī, known as al-ʿAnbarī, appoints his wife, Baraka bint al-Ḥāġġ ʿAbd Allāh b. ʿAbd Allāh aṣ-Ṣailānī (?) executor of his estate and makes testamentary declarations.

B) Codicil written beneath A: three lines and five witnessing clauses.

Date: Same as *waṣīya*.

Text: A bequest to the poor of Jerusalem.

613. 28 × 38 cms.

Recto : Twelve lines, three witnessing clauses, and a notation (*ṭalāt nusaḥ*) at lower right.

Date: 19 Dū l-Qaʿda 796/15 September 1394.

Text: Aṣ-Ṣadr al-Aġall Šaraf ad-Dīn Maḥmūd b. Šihāb ad-Dīn Aḥmad b. Muḥammad al-Ḥwārazmī, at-Tāġir in Jerusalem, appoints his wife, the freedwoman Sarāmalik, guardian of their children, Aḥmad, Fāṭima, Kulṭūm, and Zainab, in the presence of al-Amīr Ġamāl ad-Dīn Maḥmūd b. al-Marḥūm Šihāb ad-Dīn Aḥmad az-Zardkāš, in the service of al-Maqarr Šihāb ad-Dīn al-Yaġmūrī ẓ-Zāhiri, Nāʿib as-Saltāna and Nāẓir al-Ḥaramain, with the permission of al-Qādī Šaraf ad-Dīn aš-Šāfiʿī.

651. 22.5 × 32.5 cms.

Recto : Fifteen lines and two witnessing clauses. Water stains; holes in text.

Date: 4 Dū l-Ḥiġġa 795/11 October 1393.

⁴ See also *iṣhāds* nos. III/B/1/331 and 673.

Text: Al-Ḥawāḡā Mirān/Mizān (?) b. aṣ-Ṣadr Badr ad-Dīn Ḥasan b. Ḥusain al-Ḥurāmānī, t-Tāḡir in Jerusalem, appoints aṣ-Ṣaiḥ Abū l-Faḍl Faḍl Allāh b. aṣ-Ṣaiḥ Sirāḡ ad-Dīn ʿUmar b. aṣ-Ṣaiḥ Zain ad-Dīn Abī Bakr al-Ḥanafī l-Ḥurāsānī, Ṣaiḥ Zāwiyat al-Ḥatanīya in al-Masḡid al-Aqṣā, as executor, with his son, Ḥasan, absent in Ḥurāsān, as his heir.

Verso : Filing notation in upper-left corner.

B. Endowment deeds and related documents.

According to Muslim jurists no document is necessary in order to convert private property, either movable or immovable, into a *waqf*,⁵ by which is meant an endowment the proceeds from which are devoted either to charitable purposes or to private benefit or to both. The act of endowment may be either oral or written, as long as the *wāqif* (endower) declares "his intention to make the property waqf and to specify the charitable purpose to which it is to be devoted."⁶ Nevertheless, it is clear both from formularies for *waqfiyāt* (endowment deeds, sg. *waqfiya*)⁷ and from surviving specimens in their original form and in literary sources⁸ that deeds were devised and used to ensure that acts of endowment would be recognized as legally valid. Unfortunately, only three specimens of independent *waqfiyāt* have survived in the Ḥaram collection; nevertheless, the fact that all three were cast in the same format and that this format corresponds to that recommended by AL-ASYŪṬĪ⁹

⁵ MUḤAMMAD A. SIMSAR: *The Waqfiyah of ʿAḥmed Pāšā*. Philadelphia 1940, 169.

⁶ HENRY CATTAN: *The Law of Waqf*. In: *Law in the Middle East*, ed. Majid Khadduri and Herbert J. Liebesny. Washington, D. C. 1955, 205.

⁷ AL-ASYŪṬĪ: *Ġawāhir*, I, 322-82.

⁸ For examples see AXEL MOBERG: *Zwei ägyptische Waqf-Urkunden aus dem Jahre 691/1292*. In: *Le Monde Oriental* 12 (1918), 1-64; AAPELO SAARISALO: *A Waqf-Documents from Sinai*. In: *Studia Orientalia* (Helsinki) 5 (1933), 6-24; L. A. MAYER: *The Buildings of Qaytbay as Described in the Endowment Deed*. London 1938; ʿABD AL-LATĪF IBRĀHĪM: *Waṭiqat al-Amīr Qarāquḡā l-Ḥasanī*. In: BFACU 18 (1956), 183-251; *idem.*: *Waṭiqat Waqf Masrūr ibn ʿAbd Allāh aṣ-Ṣiblī*. In: BFACU 21 (1959), 133-73; *idem.*: *Naṣṣān ḡadidān min waṭiqat al-Amīr Ṣargitmiš*. In: BFACU 27-28 (1965-66), 143-210; M. M. AMĪN: *Un acte de fondation de waqf par une chrétienne*. In: JESHO 18 (1975), 43-52; and *idem.*: *Waṭiqat Waqf as-Sulṭān Qāʾitbāi ʿalā l-Madrasa al-Aṣrafiya wa-Qāʾat as-Silāḥ bi-Dimiyāt*. In: *al-Maḡalla at-Tāriḥiyya al-Miṣriyya*. 22 (1975), 343-90. R. VESELY: *An Arabic Diplomatic Document from Egypt*. Prague 1971.

⁹ *Ġawāhir*, I, 321.

would indicate that the use of written endowments was a customary and standardized practice. These three specimens are particularly valuable since they originated with ordinary citizens, as opposed to the hundreds of other Mamlūk *waqfiyāt* that are now known to have survived, all of which were initiated by sultans and high-ranking *amīrs* and which, accordingly, were cast in a relatively elaborate form.¹⁰

In addition to these three specimens I have included in this section other documents closely related to *waqfiyāt*.¹¹

1. WAQFIYĀT.

A *waqfiya* begins with the clause *Hāda mā waqafa wa-ḥabbasa wa-sabbala wa-ḥarrama wa-abadda wa-taṣaddaqa bihi* (This is what [Fulān] established as an endowment and trust, dedicated to charitable purposes, with an inviolable character in perpetuity, as a donation) or an abridged version thereof. The name of the *wāqif* follows with his place of residence and a formula-statement that the property was in his legal possession and at his disposal at the time of the endowment. Then the property is specified and described, in terms of its boundaries if it is real estate. This information is followed by identification of the beneficiaries of the endowment along with any special provisions which might apply. A string of formulas is then provided in order to establish the irrevocability of the endowment and the prohibition of its sale. At this point instructions may be given to the *nāzir* (supervisor) of the endowment, if there is one, regarding the maintenance and upkeep of the property. A *waqfiya* ends with the date and witnessing clauses.

20. 28.5 × 39 cms.

Recto. Sixteen lines (no witnessing clauses). Water stained at left; holes at top right and in text.

Date: 5 Šafar 768/11 October 1366.

¹⁰ AMIN: *al-Auqāf*, 2-3, speaks of approximately 600 *waqf* documents dating from the Mamlūk period extant in Cairo.

¹¹ See also a fragment of a *waqfiya* recorded in a waqf register: no IX/C/2/77 and 306.

Text: Ġa^cfar b. Muḥammad b. Abī Bakr as-Saffār (?) of Jerusalem makes an endowment of a *dār* in Ḥuṭṭ Bāb al-^cAmūd for the benefit of himself during his lifetime and that of al-Bimāristān aṣ-Ṣalāḥī thereafter.

Verso : Filing notation at upper left: Nuṣḥat waqf dār Ġa^cfar.

617. 27 × 36.5 cms.

Recto : ^cAlāma, ^calāma notation, thirteen lines, seven witnessing clauses, and a *tauqī^c* and witnessing clause in right margin. Holes at top, in text, and in left margin.

Date: 26 Ṣafar 759/7 February 1358.

^cAlāma : Al-ḥamdu lillāh ^calā kull ḥāl.

^cAlāma notation: — al-waqf ^cindī bi-ta^ṣriḥiḥi. Katabahu ^cAbbās ^cAbd al-Mu^ṣmin aṣ-Ṣāfi^cī, laṭafa llāh —.

Text: Aṣ-Ṣaiḥ ^cUṭmān b. Muḥammad b. Salmān al-Ġazzī, in the presence of witnesses at the court in Hebron, makes an endowment of a *dār* in Hebron (?) for the benefit of his children and descendants, then for the poor.

Tauqī^c : Li-yuṣḥad bi-ṭubūtihi.

Verso : Filing notation in upper-left corner.

Ṣahāda : ^calāmat ad-da^cwā, seven lines, and four witnessing clauses.

Date: 22 Rabī^c I 759/2 March 1358.

Text: ^cAbd Allāh (?) b. ^cAbbās b. ^cAbd al-Mu^ṣmin b. ^cAbbās aṣ-Ṣāfi^cī, Nā^ṣib al-Ḥukm in Hebron, testifies to certification of the *da^cwā* on *recto*.

833. Parchment 24.4 × 62.4 cms.

Recto : ^cAlāma, thirteen lines, four witnessing clauses, and a *tauqī^c* in right margin. Torn at upper-left corner and along right edge.

Date: 25 Rabī^c I 747/16 July 1346.

^cAlāma : Al-ḥamdu lillāh al-Ḥakam al-^cAd[I].

Text: Fāṭima bint Muḥammad b. ^cAlī l-M— al-Maġribīya, called Umm Mas^cūd, resident in Jerusalem, makes an endowment of all her restored building (?) (*^cimāratihā l-mustaġadda*) in al-Qabw ar-Rūmānī in her *dār* in Ḥārat al-Maġāriba for the benefit of poor Maġribīs.

Tauqī^c : Li-yuṣḥad bi-ṭubūtihi.

Verso :

Filing notation at top: Kitāb waqf Qabw bi-Ḥārat al-Mağāriba—.

A) Court record written at left: [°]*alāma*, seven lines, five witnessing clauses and a *tauqī*[°] in right margin.

Date: 9 Rabī[°] II 747/30 July 1346.

[°]*Alāma* : Al-ḥamdu lillāh al-Ḥakam al-[°]Adl.

Text: Mas[°]ūd [ibn al-wāqifa] al-maḍkūra appears in court and acknowledges that the building is his mother's property.

Tauqī[°] : Li-yuṣhad bi-tubūtihi.

B) *Iṣhād* : seventeen lines and eighteen witnessing clauses.

Date: 4 Ġumādā I 747/23 August 1346.

Text: Qāḍī l-Quḍāt Šams ad-Dīn Abū [°]Abd Allāh Muḥammad b. Sālim b. Nāṣir ad-Dīn Abī l-Manṣūr [°]Abd an-Nāṣir al-Kinānī š-Šāfi[°]i, al-Ḥākim in Jerusalem, attests to certification of the *ṣahāda* on *recto*.

2. RELATED DOCUMENTS.

Here I am referring to two documents which are obviously closely related to *waqfiyāt*. One of them (no. 333) is, in fact, a *waqfiya* in the form of an *iṣhād* which was copied from a register book containing copies of documents relating to the sale and endowment of land. The other (no. 643) contains a summary of the purposes (*maqāṣid*) of a *waqfiya* (*kitāb waqf*).

333. 33 × 44.4 cms.

Recto : Eighteen lines. Holes in faded area in text; ragged edges.

Date: See below.

Text: A copy of *kitāb* 16 written in the margin of *Iṣḡāl kitāb al-muṣtarā lil-makān al-mauqūf fī ḥādā l-faṣl*. On 4 Ġumādā II 712/7 October 1312 al-Qāḍī Faḥr ad-Dīn [°]Abd Allāh Muḥammad b. Faḍl Allāh attested that he made an endowment of seven shares of [the village known] as Bait al-[°]Aṭṭāb al-Fauqā and six shares of Bait al-[°]Aṭṭāb as-Suflā¹² in the district of Jerusalem, for the benefit of the poor

¹² HÜTTEROTH: *Historical Geography*, 119, lists Bayt [°]Aṭār as-Suflā wa al-Fawqā in the district of Jerusalem.

in Jerusalem. Certified by Aqdā l-Quḍāt Šams ad-Dīn Abū ʿAbd Allāh b. Muḥammad b. Aqdā l-Quḍāt Ġalāl ad-Dīn ʿAbd al-Munʿim al-Ḥākim in Jerusalem on 28 Raġab 720/26 August 1320;¹³ then by al-Qāḍī Šams ad-Dīn Abū ʿAbd Allāh Muḥammad b. Sālīm, al-Ḥākim in Jerusalem, 19 Rabīʿ I 727/12 February 1327, and again on 26 Ġumādā I 747/14 September 1346; by al-Qāḍī Zain ad-Dīn al-Qamūlī, al-Ḥākim in Jerusalem, on 12 Šaʿbān 743/10 January 1343; by al-Qāḍī Šihāb ad-Dīn Abī l-ʿAbbās as-Salmānī, al-Ḥākim in Jerusalem,¹⁴ on 6 Dū l-Ḥiġġa 746/28 February 1346; then by al-Qāḍī Tāġ ad-Dīn Abū l-Anfāq Abū Bakr al-Umawī š-Šāfiʿī, al-Ḥākim in Jerusalem, on 3 Dū l-Qaʿda 754/30 November 1353.

Verso : Filing notation in upper-left corner: Šūrat maḥḍar bi-waqf sabʿ qarārīt min Baitai ʿAṭṭāb ʿalā l-fuqarāʾ wal-masākīn al-muqīmīn bil-Quds wal-wāridīn ilaihi wa-qad bāʿa ḍālik baʿḍ aulād al-wāqif, fa-ḥasbuhu llāh.

643. 36 × 26.5 cms.

Recto : Twenty-seven lines, a witnessing clause, and two witnessing clauses and an ʿalāma notation in right margin.

Date: 21 Šauwāl 793/21 September 1391.

Text: A summary (*talḥiṣ*) of the purposes (*maqāṣid*) of the *waqf* for Turbat Muḥammad Bak in Jerusalem, dated (?) 18 Rabīʿ I 754/23 April 1353.

ʿAlāma notation: Aḍintu naql ḍālik wa-muqābalatahu.

C. Wadāʿiʿ.

The one specimen of a deposit which has been preserved in the Ḥaram consists of a statement by a *mūdiʿ* (consignor) that he deposited specified money and goods with a *mūdaʿ* (consignee). Oddly enough, this document does not conform to the pattern of *wadāʿiʿ* recommended

¹³ Al-Qāḍī Šams ad-Dīn Abū ʿAbd Allāh Muḥammad b. al-Qāḍī Ġalāl ad-Dīn Abī Muḥammad ʿAbd al-Munʿim b. Ġamāl ad-Dīn Abī al-Faraġ Abī Bakr b. Aḥmad al-Anṣārī š-Šāfiʿī was appointed deputy judge in 714/1314-15 and died in 726/1325-26. MUĞİR AD-DİN: *al-Uns*, II, 123.

¹⁴ Perhaps al-Qāḍī Šihāb ad-Dīn Abū l-ʿAbbās Aḥmad b. aš-Šaiḥ Šams ad-Dīn Abī ʿAbd Allāh Muḥammad b. Kāmil b. Šaraf ad-Dīn Tammām at-Tadmurī š-Šāfiʿī, who was made *qāḍī* of Hebron in 743/1342. *Ibid.*

by AL-ASYŪṬĪ, which takes the form of a statement by the consignee that he received specified goods.¹⁵ In any event this deposit takes the following form: opening with the word *auda^ca* (he deposited or consigned), the document gives the names of the consignor and the consignee and a detailed listing of the objects deposited. This is followed by the declaration that the consignee should keep the goods in his storeroom, a date, and an *iqrār* by the consignor that he consigned only those objects listed in the document. At the end of the document are three clauses which testify to the consignor's statements in the document.

487. 14.5 × 24.7 cms.

Recto : Thirteen lines and three witnessing clauses.

Date: 9 Ramaḍān 793/10 August 1391.

Text: Aṣ-Ṣadr al-Aḡall al-Muḥtaram ʿAlā^ḡ ad-Dīn ʿAlī b. Šaraf ad-Dīn Ibrāhīm b. Muḥammad, known as as-Singārī, present in Jerusalem, deposited 15 gold florins, 160 silver dirhams, and various fabrics with Šaraf ad-Dīn Yaḥyā b. al-Marḥūm al-Maqarr Saif ad-Dīn Bīlū b. al-Maqarr al-Marḥūm Zakariyā.

Verso : Filing notation in upper-left corner: Iṣḥād bil-waḍi^ca.

Receipt: Eight lines and four witnessing clauses.

Date: 20 Dū l-Qa^cda 793/19 October 1391.

Text: ʿAlī receives the things specified on *recto* from Saif ad-Dīn Bābūq with the permission of the Šāfi^ci Court.

¹⁵ *Ġawāhir*, I, 473-74.

VII. LEGAL OPINIONS

There is a handful of Ḥaram documents which contain legal opinions in the form either of *fatwās* in response to an *istiftāʾ* (request for a legal opinion),¹ or, in one case, of a copy of a passage from the jurist Abū Ḥanīfa.

A. *Istiftāʾ-fatāwā*.

All four of these documents contain one part which constitutes a request for a legal opinion in regard to a specific matter; it begins with the clause, “Ma yaqūl as-sāda al-ʿulamāʾ... (What do the honorable ʿulamāʾ say [regarding]...?), followed by a statement of the case in point. The *istiftāʾ* is unsigned and undated. Only three of these four requests are accompanied by *fatwās*. These are written in a different script beneath the *istiftāʾ*, and they are signed. Note that one *istiftāʾ* (no. 701) bears two *fatwās*, both of which are signed.

45. 14 × 32.5 cms.

Recto :

A) Request for an opinion: five lines.

Text: What say the ʿulamāʾ to the validity of the sale of clarified butter and honey which a customer has viewed under glass?

B) Response: nine lines written beneath A, at left.

Text: Such a sale is invalid. Written by Muḥammad al-Qalqaṣandī š-Šāfiʿī.

1. For a brief discussion of the *fatwā* see E. TYAN: *Fatwā*. In: EI², II, 866.

597. 16 × 41.5 cms.

Recto :

A) Request for an opinion: nine lines; hole in left margin.

Text: What say the *‘ulamā* concerning the filling of a dead man’s religious offices by his minor sons?

B) Response: Eight lines written beneath A, at left.

Text: Such a step must be properly authorized.

675. 12 × 30 cms.

Recto : Six lines. Holes at top.

Text: Request for an opinion from the *‘ulamā* regarding the estate of a deceased person.

701. 12.6 × 32 cms.

Recto :

A) Request for an opinion: six lines.

Text: What say the religious leaders regarding the possibility of changing the terms of a *waqf* which specifies the times of reciting *tafsīr*?

B) Response written at lower left: four lines.

Text: Munīf b. Sulaimān b. Kāmil aš-Šāfi^cī states that the conditions imposed by the endower cannot be changed.

C) Response written at lower right: four lines.

Text: ‘Umar al-Ḥaṭīb aš-Šāfi^cī states the same opinion.

Verso : Filing notation at top: *fatwā*.

B. Mukātabāt.

A single document is related, if only indirectly, to the *fatwās* in that it contains opinions of Abū Ḥanīfa which were probably copied from a written text.

529. 8.4 × 15.5 cms.

Recto : Nineteen lines.

Text: A passage entitled “Mukātabāt Abī Ḥanīfa: at-tadrīs min ġair i‘lām Abī Ḥanīfa,” contains questions that were put to the jurist along with his responses.

VIII. FINANCIAL STATEMENTS

In this chapter I have included three types of documents which refer to the receipt or the disbursement of money: receipts, vouchers, and maintenance apportionments, each of which has a distinctive form or forms.

A. Receipts.

These documents contain a statement that one person received a specified sum of money from someone else. According to form there are three types.

1. QABD.

These documents can be recognized by the word with which they begin, *qabaḍa* ([Fulān] received,) followed by the name of the payee and the payer, the sum paid, along with the purpose and, if appropriate, the term or period for which it was paid. The date of the document is not always included, especially if the term of payment is specified. If the date does appear, it comes, as usual, at the end of the document. These documents sometimes, but not always, have witnessing clauses.

It is worth nothing that GROHMANN has edited a fragment of a ninth-century receipt beginning with *qabaḍa* and characterized it as a "quittance."¹

103. 13 × 29 cms.

Recto : Twelve lines and two witnessing clauses. Right corner missing; holes in top margin.

Date: 8 Ġumādā II 780/2 October 1378.

¹ *Arabic Papyri*. II, 153.

Text: Al-Maḡarr al-ʿĀlī Qāḍī l-Quḍāt ʿAlam ad-Dīn Abū r-Rabīʿ Salmān b. al-Qāḍī Tāḡ ad-Dīn Muḥammad b. Ibrāhīm b. ʿAlāʾ ad-Dīn ʿAlī b. Muḥammad at-Tāḡir al-Ḥamawī receives 99 1/4 dirhams deposited with aṣ-Ṣadr al-Aḡall Nāṣir ad-Dīn Muḥammad b. Šams ad-Dīn Muḥammad b. — Aḥmad b. — al-Ḥamawī, with the knowledge of Qāḍī l-Quḍāt Nāṣir ad-Dīn Abū (?) ʿAbd Allāh Muḥammad al- — aš-Šāfiʿī.

109. 13 × 13.5 cms.

Recto : ʿAlāma notation, and six lines with one interlinear *siyāqa*. Bottom torn away.

Date: 2 al-Muḥarram 774 (?) / 4 July 1372 (?).

ʿAlāma notation: Aḍintu fī ḍālik ʿalā mā šuriḥa fīhi. Katabahu ʿAlī b. Muḥammad aš-Šāfiʿī.

Text: Aqḍā l-Quḍāt ʿIsā (?), al-Ḥākim in Jerusalem, receives (?) four months' rent for his dwelling owned by Fāṭima ibnat al-Marḥūm ʿAlāʾ ad-Dīn ʿAlī b. al-Bakkāl.

114. 11.5 × 24.5 cms.

Recto : Seven lines (no witnessing clauses).

Date: None included.

Text: Aš-Šaiḥ aṣ-Šāliḥ ʿUmar, known as Abū r-Riyāḥ, receives 8 dirhams from al-Ḥāḡḡ Aḥmad b. — for the month of Rabīʿ II 785 / June 1383.

423. 9 × 13 cms.

Recto : Seven lines and two witnessing clauses.

Date: 9 Šauwāl 777 (?) / 2 March 1376 (?).

Text: Āsiya bint Muḥammad b. Salīm, zauḡat Aḥmad — receives 52 dirhams as maintenance for orphans of her husband -- ʿUmar, Ḥadiḡa and ʿĀʾiṣa.

Verso : four lines.

Text: Al-Muʿallim ʿAbd Allāh delivers (?) the 52 dirhams.

764. 12 × 10.5 cms.

Recto : Six lines.

Date: 784 / 1382-83.

Text: Šams ad-Dīn, Ġābī š-Šalāḥiya, receives 7 1/2 dirhams from the *karm* of Nāṣir ad-Dīn al-Ḥamawī, included in an *iqṭāʿ*.

770/t. 15.2 × 5.7 cms.

Recto : Three lines.

Date: 15 Šauwāl 793/15 September 1391.

Text: Receipt from clerks of Bait al-Māl in Jerusalem for the salary of the Šāfiʿī Court for Ramaḍān 793/August 1391.

770/d. 7 × 6 cms.

Recto : Four lines. One hole for string.

Date: ?

Text: Receipt for 15 dirhams.

843. 9.6 × 16.6 cms.

Recto : ʿAlāma notation, nine lines, and eight witnessing clauses.

Date: 12 al-Muḥarram 778/1 June 1376.

Text: Receipt for the rent of a house left in the estate of al-Marḥūm aš-Šaiḥ ʿAlāʾ ad-Dīn ʿAlī b. —, leased by Burhān ad-Dīn Ibrāhīm an-Nāṣirī l-Muḥaddiṭ in Jerusalem.

848. 15 × 24.4 cms.

Recto : Thirteen lines and two witnessing clauses. Hole at upper right.

Date: 789 (?)/1387 (?).

Text: This document seems to be a receipt for goods received by al-Ḥāḡḡ Muḥammad b. Abī Bakr b. Ḥammād al-Ḥammāl.

2. WUṢŪLĀT (sg. WAṢL).

One document, completely different in form from the other receipts in the Ḥaram, begins with the clause *waṣala ilā yadaiya min ḡihat...* (there came to my hands from [Fulān]), which is followed by clauses identifying the payers, the source of payment, its purpose and term, and the amount. The document ends with the name of the person who drafted the receipt, i.e. the payee, and a pious formula. There are no witnessing clauses.

22. 11.5 × 16.5 cms.

Recto : Ten lines. Bottom missing.

Date: Not included.

Text: ʿUmar b. Aḥmad al-Ḥuṣrī š-Šāfiʿī, Imām الروصفه aš-Šarīfa an-Nabawīya, receives 500 dirhams from the village of al-Quṣūr in the district of Jerusalem, delivered by al-Ġanāb al-Karīm al-ʿĀlī Saif ad-Dīn al-ʿAḍarī (?), for the month of Dū l-Qaʿda 707/April 1308, to be spent for the salaries of the ḥaṭīb and the muʿaḍḍinīn and the benefit of as-Siqāya al-Manṣūriya.

3. QĀʾIMĀT (sg. QĀʾIMA).

This receipt is exceptional inasmuch as it involves the delivery of objects rather than things. Bearing the heading “qāʾima mubāraka” (blessed list), it consists of a list of items which were left as an endowment to a *madrasa* in Jerusalem. At the end of the document there is a statement that all of the items listed were received by an attendant at the *madrasa*.

595. 12.5 × 45.2 cms.

Recto : Six-line preamble, itemization, a two-line statement of receipt, and one witnessing clause.

Date: 1 Šafar 781/19 May 1379.

Text: Itemization of objects endowed for al-Madrasa aṭ-Ṭāziya by the late Šaiḥ ʿAbd al-Wāḥid, received by aš-Šaiḥ Mūsā b. Sulaimān, Bauwāb al-Madrasa.

Verso : Filing notation at top: Waraqa bi-ḍabṭ ḥawāʾiğ aṭ-Ṭāziya.

B. Vouchers.

The documents that I arbitrarily call vouchers seem to be payroll statements issued by persons charged with the disbursement of money, mainly for salaries but also for maintenance paid to orphans and widows. These vouchers may have been issued to the payee when he received his money, or they may have served as records to the disbursers that such payments had been authorized and made. Though short, they are fairly complicated. On *recto*, (see plate no. 12) at the top of a small rectangular sheet, several ʿalāmas are written, presumably the signa-

tures of the persons who authorized payment, along with an indication in *siyāqa* script of the amount authorized (by each?). In the middle of the sheet there is a statement which gives the name of the payee and the purpose of the payment and its term. Beneath this text, at the left, the amount is noted in *siyāqa*; in the center, a name is written along with a number in *siyāqa*; at the right there is another name. On *verso*, across the top more *ʿalāmas* are written, again with amounts written in *siyāqa* script.

662. 13.9×11 cms.

Recto : Three *ʿalāmas* with *siyāqa* at top, three lines, and two notations with *siyāqa* at bottom. Ragged at top and bottom.

Date: 20 al-Muḥarram 790/30 January 1388.

Text: A voucher bearing the name aš-Šaiḥ Šams ad-Dīn, *al-ḡābī* for the *waqf* of al-Madrasa aš-Šalāhiya and *al-waṣī* for the orphans of Nāṣir ad-Dīn al-Ḥamawī.

665. 13.2×9.3 cms. (see plate no. 12).

Recto : Five (?) *ʿalāmas* with *siyāqa* at top, two lines, and notations with *siyāqa* at bottom.

Date: 786 (?)/1384-85 (?).

Text: A voucher bearing the name Burhān ad-Dīn an-Nāṣirī and a sum for his services as reciter at the Ḥaram in Jerusalem.

Verso : Four *ʿalāmas* with *siyāqa*.

666. 14.2×10 cms.

Recto : Six *ʿalāmas* with *siyāqa*, two lines, and three notations at bottom with *siyāqa*.

Date: 789 (?)/1387 (?).

Text: A voucher bearing the name of Burhān ad-Dīn an-Nāṣirī and a sum for his services as reciter at the Ḥaram in Jerusalem.

Verso : Four *ʿalāmas* with *siyāqa*.

667. 12.2×7.5 cms.

Recto : Four lines and one interlinear *siyāqa*.

Date: Šauwāl 789/October-November 1387.

Text: Aš-Šaiḥ Šams ad-Dīn, Amīn al-Ḥukm, remits maintenance to the mother of the orphans of Burhān ad-Dīn an-Nāṣirī.

668. 14.1 × 9.12 cms.

Recto : Four ^ʿ*alāmas* with *siyāqa* at top, two lines, and three notations with *siyāqa* at bottom.

Date: 78—.

Text: A voucher for the salary of Burhān ad-Dīn an-Nāṣirī, reciter at the Ḥaram in Jerusalem.

Verso : Four ^ʿ*alāmas* with *siyāqa*.

835. 14.1 × 9.5 cms.

Recto : Five ^ʿ*alāmas* with *siyāqa*, two lines, and a notation with *siyāqa* at bottom. Holes in text and ink smudges.

Date: 787/1385-86.

Text: A voucher for the salary of Burhān ad-Dīn an-Nāṣirī for reciting the Qurʾān at the Ḥaram in Jerusalem.

Verso : Four ^ʿ*alāmas* with *siyāqa*.

850. 8.7 × 8.1 cms.

Recto : Five lines with one *siyāqa* entry.

Date: 30 Ğumādā II (?) 778/13 November (?) 1376.

Text: A voucher from al-Maulā Burhān ad-Dīn to Ibrāhīm, Mušidd ar-Ribāṭ, for the rent of the *dār* left in the estate of ^ʿAlāʾ ad-Dīn as-Sakkākī to be disbursed for the maintenance of Fāṭima bint ^ʿAlāʾ ad-Dīn.

C. Nafaqāt.

Two documents contain authorization by a deputy judge in Jerusalem for the granting of maintenance (*nafaqa*) to orphans. Both conform to the formularies for maintenance recommended by AL-Asūyṭī:² they begin with *faraḍa... li...* ([The Deputy Judge] awarded an apportionment to...), followed by the judge's name and the name of the person to whom the apportionment was made, its source, purpose, and term. Then the amount is stated, along with authorization for the mother in whose care the orphans were left to receive the apportionment on their behalf. The documents end with the date and witnessing clauses.

² *Ğawāhir*, II, 210-33.

52. 18 × 26 cms.

Recto :

A) *Farḍ* : °*Alāma* notation, eight lines, and three witnessing clauses.

Date: 6 Dū l-Qa°da 789/18 November 1387.

°*Alāma* : Faraḍtu ḍālik wa-aḍintu fīhi.

Text: Abū Bakr b. Ibrāhīm al-Baṣrawī aš-Šāfi°i, Nā°ib al-Ḥukm in Jerusalem, grants 40 dirhams a months as maintenance to Muḥammad and °Alī, orphans of Burhān ad-Dīn Ibrāhīm an-Nāṣirī, the sons of Širīn bint °Abd Allāh.

B) *Farḍ* written in right margin: thirteen lines.

Date: 22 Šafar 790/2 March 1388.

Text: Abū Bakr aš-Šāfi°i grants an additional maintenance of 20 dirhams.

Verso : Filing notation in upper-left corner: *Farḍ aulād an-Nāṣirī*.

111. 18.5 × 22 cms.

Recto :

A) °*Alāma* notation, eight lines, and two witnessing clauses.

Date: 6 Dū l-Qa°da 789/18 November 1387.

°*Alāma* notation: Faraḍtu ḍālik wa-aḍintu fīhi.

Text: Abū Bakr b. Ibrāhīm al-Baṣrawī aš-Šāfi°i, Nā°ib al-Ḥukm in Jerusalem, grants maintenance of 20 dirhams a month to Maḥmūd as-Sā°i, orphan of Burhān ad-Dīn an-Nāṣirī and son of Umm Muḥammad.

B) *Farḍ* written in right margin: eight lines and one witnessing clause.

Date: 1 Rabī° I 790/10 March 1388.

Text: The same official grants an additional 10 dirhams a month.

D. Statements of indebtedness.

The one document of this type begins with the phrase “Fī ḍimmat...” followed by the name of the debtor and the creditor, the amount of indebtedness, and pertinent dates.

677. 13 × 17.9 cms.

Recto : Seven lines and three witnessing clauses. Upper-left corner torn away.

Date: 4 Šauwāl 787 (?)/8 November 1385 (?).

Text: Statement of the indebtedness of al-Ḥāğğ Muḥammad b. al-Ḥāğğ Aḥmad b. — Šāliḥ at-Tāğir to Nāṣir ad-Dīn Muḥammad al-Ḥamawī for 350 (?) dirhams.

Verso : Two documents written side by side. The one on the left consists of seven lines; the one on the right, six lines.

Date: The document on the right is dated 29 Dū l-Qa^cda 789/10 December 1387.

Text: Content undetermined.

IX. DAFĀTIR¹

The Ḥaram collection contains a large number of documents written on standard-sized sheets of paper which have been folded down the middle, thereby forming four narrow pages which could be stitched or tied into a booklet called *daftar*. Such *dafātir* have a long history in Islamic chanceries, beginning with the ʿAbbāsīd caliphate when, according to BERNARD LEWIS, “the register in codex form came to be the normal method of keeping records and accounts in government offices,”² a practice which continued through the Turkish and Mongol periods and culminated in the enormous accumulations of registers throughout the Ottoman Empire. From the Geniza documents we know that such sheets were also in use by Jews in Egypt during the Fāṭimid and Aiyūbid periods,³ so that it should come as no surprise that the keeping of records in this form should have been practiced by clerks and accountants during the Mamlūk period as well. Be that as it may, the Ḥaram collection provides the first specimens of such sheets in *daftar* format that have so far come to light from that period. The documents that they contain are varied, but all are connected with financial, more specifically accounting, matters and presumably originated with a government bureau or bureaux in Jerusalem; many quite clearly originated with al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī. Others could conceivably have been kept by accountants for a private business, perhaps that of Nāṣir ad-Dīn al-Ḥamawī.

I have classified these documents according to two main types which can be distinguished according to their form and content, plus a miscellaneous category.

¹ For a preliminary discussion of the documents included in this category, see my *Significance of the Ḥaram Documents*, 205-07.

² *Daftar*. In: EI², II, 78.

³ S. D. GOITEIN: *A Mediterranean Society: The Jewish Communities of the Arab World as Portrayed in the Documents of the Cairo Geniza*. I. Berkeley, 1967, 206 and plate no. 2.

A. Inventory accounts.

All the documents that I call inventory accounts contain itemized lists of goods and/or services, accompanied by the prices paid for these. The prices are invariably written in *siyāqa* script. The format of all these inventories is much the same, and I have subdivided them on the basis of the heading which is written on each. All of them are written on a *daftar* sheet which, having been folded vertically down the middle, has been folded once again vertically so that each of the four pages is separated into halves by a center fold that the clerk used as a guide to divide his entries into columns. Furthermore, each of these inventories begins with a preliminary paragraph (which I call preamble) normally written across the top part of page 1, though this is sometimes found on page 2, when the document begins there. The preamble contains the heading of the document in question and the particulars of its content, including the subject of the inventory, the names of those who conducted it and of those in whose favor it was made, and the date. Under this preamble, in the right-hand column, the inventory begins, consisting of itemized entries which contain the name of the item sold, sometimes the name of the buyer, and the price that was paid. In the left-hand column, directly beneath the preamble also, there is a single item which gives the total value of dirhams paid for the goods included in the inventory. The list of sales continues on pages two and three if necessary; the inventory ends with an itemization of the expenses incurred in the sale and a balance calculated by subtracting the expenses from the receipts. If the entire space of the last page is not needed for the inventory, pious phrases are written at the end of the document. Page 4 is usually reserved for the witnessing clauses, which are written in a distinctive manner. The two requisite clauses are almost always written along the right-hand edge of that page (i.e. the center fold of the whole sheet), perpendicular to top and bottom. If there is a third witness he normally writes his clause in the middle of the page, parallel to top and bottom. Sometimes in this place there is instead a summary of the document.

There are six different headings applied to the inventories that I have found in this form in the Ḥaram documents.

1. MAḤZŪMĀT.

All except one of the documents in the Ḥaram which bear the label *maḥzūma mubāraka* (blessed *maḥzūma*) are records of sales of the estates of persons who died in Jerusalem, the one exception (no. 539) being a record of the income from crops included in the income of a *waqf*. All follow the format described above (see plates no. 13 and 14). Why these documents are called *maḥzūmas* I have not been able to determine, and the *ṣurūṭ* manuals cast no light on this matter. The word is obviously the feminine passive participle of the verb *ḥazama*, which means to pierce or perforate something, "for instance," according to LANE, "the nose of the camel ...and the letter of a Kāḍee to another Kāḍee; for such a letter is pierced for the سحاة or strip of paper with which it is bound, and is then sealed upon this strip; and when this is done, the letter is said to be مَحْزُومٌ."⁴ Our documents do not have any such strips, but they do have, usually, two or more holes through which a string was passed to hold them with other documents in a bunch for filing purposes. Several such bunches were, in fact, found tied together in the Ḥaram with the string still intact. Like the perforated documents found in the Geniza,⁵ the Ḥaram bunches consist of papers of different sizes which a clerk wanted to keep together for some reason or another. Presumably the *dafātir* sheets were to be bound or tied together in a booklet at a later date. At any rate, the fact that many Ḥaram documents of different size and character are pierced by these holes would seem to rule out the probability that this particular group was given this name on that account.

I have found only one reference to *maḥzūmāt* in AL-ASYŪṬĪ's *Ġawāhir*, where it is used in the chapter on *waṣāyā* to designate documents drawn up for the sale of effects from an estate.⁶ In an earlier manual, *al-Kaukab al-Mušriq fī Mā Yaḥtāğ ilaihi l-Muwattiq* by MUḤAMMAD B. ʿALĪ L-ĠARAWĀNĪ, there is actually a description of how such a document is to be drafted,⁷ as well as two references to *maḥzūmas* of this

⁴ *Arabic-English Lexicon*, II, 733.

⁵ *Mediterranean Society*, I,

⁶ I, 466. Cf. HAARMANN: *Die Leiden des Qādī Ibn aṣ-Ṣāʿig*. In: *Festschrift Spuler*, ed. H. R. Roemer and A. Noth. Leiden 1981, 117.

⁷ Cairo Dār al-Kutub MS, *fiqh Ṣāfiʿi* no. 892, 255-56.

type.⁸ Still another reference in this work is found in a chapter concerning the auditing of *auqāf*, where the term is used to refer to a detailed itemization of the income derived from endowed properties.⁹ From this reference it is evident that our exceptional *maḥzūma* is exceptional only in the sense that a single document of this type survived, and it can be assumed that the term had broader application than that we would expect from its restricted application in the Ḥaram documents.

176. 18 × 26.5 cms.

Recto : Two holes for string.

1. Twelve-line preamble, and itemization of sales with *siyāqa*.

Date: 2 Dū l-Qa^cda 793/1 October 1391.

Text: Record of sale of chattels from the estate of al-Ḥurma Fāṭima bint Aḥmad b. °Alī d-Dimašqīya, zauḡ Mūsā b. Aḥmad an-Naṭṭā^c, in favor of her husband and Bait al-Māl in Jerusalem, conducted with permission of al-Qāḍī Šaraf ad-Dīn aš-Šāfi^ci in the presence of Saif ad-Dīn Bābūq at-Timrāzī, Šādd Bait al-Māl, and *šuhūd* from the Šāfi^ci Court.

2. Itemization continued.

Verso :

3. Itemization continued, with pious formulas at bottom.

4. Two witnessing clauses written parallel to center fold.

177. 18.5 × 26 cms.

Recto : One (?) hole for string.

1. Twelve-line preamble, and itemization of sales with *siyāqa*.

Date: 17 Dū l-Ḥiḡḡa 793/15 November 1391. Water stained.

Text: Record of sale of chattels from estate of Daulāt bint °Abd Allāh, zauḡat al-Ḥāḡḡ °Abd al-Karīm b. °Abd ar-Raḥmān, in favor of her husband and Bait al-Māl, conducted by Saif ad-Dīn Bābūq, Šādd Bait al-Māl, in the presence of signatory witnesses from the Šāfi^ci Court with permission of al-Qāḍī Šaraf ad-Dīn aš-Šāfi^ci.

2. Itemization continued.

Verso :

3. Itemization continued, with pious formulas.

4. Two witnessing clauses written parallel to center fold.

⁸ *Ibid.*, 152.

⁹ *Ibid.*, 155.

179. 18 × 26.5 cms.

Recto : Two holes for string.

1. Eleven-line preamble, and itemization of sales with *siyāqa*.

Date: 7 Rabī^c II 795/20 February 1393.

Text: Record of sale of chattels from estate of Salmā bint ʿAbd Allāh, who died in Dār Waqf al-Ḥaram aš-Šarīf, conducted by aš-Šaiḥ Šams ad-Dīn Muḥammad b. Ḥāmid, Wakīl Bait al-Māl, in the presence of al-Amīr al-Ağall ʿAlā³ ad-Dīn ʿAlī — representing Šaraf ad-Dīn, Nā³ib as-Saltāna and Nāẓir al-Ḥaramain; al-Qāḍī Tāğ ad-Dīn Ibrāhīm, representing Bait al-Māl; and ʿudūl from the Šāfiʿī Court.

2. Pious formulas at top and bottom.

Verso :

3. Pious formulas at top and bottom.

4. Two witnessing clauses written parallel to center fold and a summary clause in the middle.

480. 18.4 × 26.3 cms.

Recto : Two holes for string.

1. Eleven-line preamble, and itemization of sales with *siyāqa*.

Date: 13 Šauwāl 795/22 August 1393.

Text: Record of sale of chattels of the estate of Ḥātūn bint ʿAlī b. Muḥammad aš-Šaubakīya, who died in Dār Yaʿqūb aš-Šaubakī d-Dallāl, conducted with permission of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

2. Itemization continued with pious formula at bottom.

Verso :

3. Statement: eleven lines and *siyāqa*.

Text: Statement that Ḥātūn had made a formal acknowledgment on 4 al-Muḥarram 795/20 November 1392 regarding her estate.

4. Two witnessing clauses written parallel to center fold and a witnessing clause in the middle.

531. 18.4 × 27 cms.

Recto : Two holes for string.

1. Thirteen-line preamble, and itemization of sales with *siyāqa*.

Date: 7 Rabī^c II 795/20 February 1393.

Text: Record of sale of the chattels of the estate of aš-Šaiḥ Yaḥyā l-^ʿAğamī, who died in Zāwiyat al-Mağāriba (?), in favor of Bait al-Māl, conducted by al-Qāḍī Šams ad-Dīn Muḥammad b. aš-Šaiḥ Šams ad-Dīn Muḥammad b. Ḥāmid, Wakīl Bait al-Māl, in the presence of al-Amīr ^ʿAlā^ʿ ad-Dīn ^ʿAlī, companion of al-Maḡarr al-Ašrafī, Nā^ʿib as-Saltāna; al-Qāḍī Tāğ ad-Dīn Ibrāhīm, Mustaufī Bait al-Māl; and *šuhūd* from the Šāfi^ʿi Court.

2. Itemization continued with pious formulas.

Verso :

3. Pious formulas at bottom.

4. Two witnessing clauses parallel to center fold.

539. 19.2 × 27.9 cms.

Recto : Two holes for string; water stains and ink smudges.

1. Eight-line preamble and itemization with *siyāqa*.

Date: Ġumādā I 784/11 August 1382.

Text: Record of proceeds from wheat and chick-peas included in the *waqf* of al-Ḥānqāh aš-Šalāḥiyya.

2. Itemization continued.

Verso :

3. Itemization continued.

4. Two witnessing clauses at top and a summary in the middle.

540. 19.5 × 28.1 cms.

Recto : Four holes for string; water stained in center.

1. Thirteen-line preamble, and itemization of sales with *siyāqa*.

Date: 7 Ġumādā I 796/10 March 1394.

Text: Record of sale of chattels from estate of Urunbuğā b. ^ʿAbd Allāh, called al-Ḥāğğ Mūsā, ^ʿatāqat Al-Maḡarr al-Marḥūm Saif ad-Dīn Yalbuğā, who died at Zāwiyat Muḥammad Bāk in Jerusalem. Payment was received by Saif ad-Dīn Ṭāibuğā b. ^ʿAbd Allāh, Ra^ʿs Naubat Alf al-^ʿĀlī š-Šihābī, walad al-Maḡarr Saif ad-Dīn Yalbuğā l-^ʿUmarī, in the presence of Nāṣir ad-Dīn al-Badrī, Nāṣir al-Ḥisba, and signatory *šuhūd*.

2. Itemization continued and pious formulas.

Verso :

3. *Iṣhād*: Three lines and two witnessing clauses.

Text: Attestation to the *iqrār* of Mūsā that he was the freedman of the late Yalbugā.

4. Four witnessing clauses written parallel to center fold.

579. 18.4×26.5 cms.

Recto : Water stained. One (?) hole for string.

1. Eleven-line preamble, and itemization of sales with *siyāqa*.

Date: 8 Dū l-Qa^cda 793/7 October 1391.

Text: Record of sale of chattels from estate of Zainab bint Muḥammad b. Muḥammad ad-Dimašqīya, who died in Jerusalem, in favor of her husband, Ḥasan b. ^cAlī b. Ibrāhīm, and her cousin, Taqī d-Dīn b. Muḥammad b. aš-Šaiḥ Yūsuf al-Muḥaddiṭ, conducted in the presence of *ṣuhūd* from the Šāfi^ci Court in Jerusalem.

2. Itemization continued.

Verso :

3. Pious formulas at bottom.

4. Three witnessing clauses written parallel to center fold, and a summary in the middle.

580. 19.2×28.4 cms.

Recto : Four holes for string.

1. Nine-line preamble, and itemization of sales with *siyāqa*.

Date: 30 Ġumādā II 796/1 May 1394.

Text: Record of sale of the chattels from estate of Malika bint Sulaimān b. ^cAbd Allāh at-Turkīya al-Qirimīya, who lived in Dār aš-Šaiḥ ^cUṭmān in Ḥārat al-Mašāriqa, in favor of Bait al-Māl, conducted by al-Qaḍāⁱ Šams ad-Dīn b. Karīm, Wakīl Bait al-Māl; al-Qaḍī Tāğ ad-Dīn Ibrāhīm, Mustaufī Bait al-Māl; al-Ḥāğğ Aḥmad al-Ḥalabī l-^cAllāf; and *ṣuhūd* from the Šāfi^ci Court.

2. Itemization continued.

Verso :

3. Blank.

4. Two witnessing clauses written parallel to center fold, and summary in the middle.

581. 18.1 × 27 cms.

Recto : Two holes for string.

1. Nine-line preamble, and itemization of sales with *siyāqa*.

Date: 11 Dū l-Qa^cda 793/10 October 1391.

Text: Record of sale of chattels from estate of Fāṭima bint ʿĪsā b. Ibrāhīm ad-Dimašqīya, in favor of her husband, al-Ḥāḡḡ Mubārak, and her son by another husband, ʿUmar b. Aḥmad b. Muḥammad, in the presence of *ṣuhūd* from the Šāfiʿī Court.

2. Itemization continued, and ten-line *maḥḍar* at bottom.

Text: (*maḥḍar*): The Šāfiʿī Court places items specified for the absent son, ʿUmar, in its depository.

Verso :

3. *Iqrār* : Ten lines and three witnessing clauses.

Date: 12 Dū l-Ḥiḡḡa 793/10 November 1391.

Text: ʿUmar b. Aḥmad b. Muḥammad, son of the deceased, acknowledges receipt of goods from the Šāfiʿī depository.

4. Three witnessing clauses written parallel to center fold.

586. 18 × 26.5 cms.

Recto : Water stained. One hole for string.

1. Fifteen-line preamble, and itemization of sales with *siyāqa*.

Date: 7 Dū l-Qa^cda 796/4 September 1394.

Text: Record of sale of chattels from estate of سطة bint ʿAbd Allāh at-Turkīya, ʿatāqat al-Marḥūm Nāṣir ad-Dīn الناصر, who died in Ḥārat al-Maḡāriba, with her brother, Qarābugā n-Nāṣirī, as her heir. Sale conducted by al-Ġanāb al-ʿĀlī l-Qaḍāʾī Šams ad-Dīn b. Karīm, Wakīl Bait al-Māl, in the presence of al-Amīr al-Kabīr Nāṣir ad-Dīn Muḥammad al-Kislāwī, representing Šihāb ad-Dīn Aḥmad al-Yaḡmūrī, Nāʾib as-Saltāna; al-Qaḍī Tāḡ ad-Dīn Ibrāhīm, Mustaufī Bait al-Māl; Taqī d-Dīn Abū Bakr b. Karīm, Šāhid Bait al-Māl; and signatory *ṣuhūd*.

2. Itemization continued.

Verso :

3. Notation at top, and pious formula at bottom.

4. Two witnessing clauses written parallel to center fold, and summary in middle.

589. Half a *daftar* sheet. 9.2×26 cms.

Recto : Nine-line preamble, and itemization with *siyāqa*. One hole for string; hole in text.

Date: 17 Dū l-Ḥiġġa 793/16 November 1391.

Text: Record of sale of chattels from estate of al-Ḥāġġa Umm Muḥammad ad-Dimašqīya in favor of Bait al-Māl, conducted by Saif ad-Dīn Bābūq, Šādd Bait al-Māl, in the presence of *šuhūd* from the Šāfi'ī Court.

Verso : Three witnessing clauses written parallel to left edge.

590. 16.8×24.6 cms.

Recto :

1. Eleven-line preamble and itemization with *siyāqa*.

Date: 18 Šauwāl 793/18 September 1391.

Text: Record of sale of chattels from estate of Sūmalik bint 'Abd Allāh al-Ḥalīlīya in favor of her husband, Ibrāhīm b. Muḥammad al-Miṣrī l-Adamī, and her son, 'Umar b. 'Abd Allāh, absent in Nābulus, with permission of al-Qāḍī Šaraf ad-Dīn aš-Šāfi'ī.

2. Itemization continued.

Verso :

3. Itemization continued, and pious formulas.

4. Two witnessing clauses written parallel to center fold.

591. 18×27 cms.

Recto : Two holes for string.

1. Twenty-three line preamble, and itemization of sales with *siyāqa*.

Date: 23 Rabī' II 794/17 March 1392.

Text: Record of sale of chattels from estate of Šams ad-Dīn Muḥammad b. Muḥammad b. Ġamāl ad-Dīn al-Ba'labakkī in Jerusalem to settle a debt of 10,000 dirhams to his wife, Ālmalik bint Badr ad-Dīn Ḥasan b. 'Alī b. Abī n-Nūr al-Ba'labakkī, certified by al-Qāḍī Šaraf ad-Dīn aš-Šāfi'ī. This sale was conducted in the presence of *šuhūd* from the court of al-Qāḍī Taqī d-Dīn al-Ḥanafī, Ḥalīfat al-Ḥukm in Jerusalem.¹⁰

2. Itemization continued, and notation.

¹⁰ Al-Qāḍī Taqī d-Dīn Abū l-Anṣāf wa-Abū Bakr b. aš-Šaiḥ Faḥr ad-Dīn Abī 'Amr 'Uṣmān b. aš-Šaiḥ Šalāḥ ad-Dīn Abī l-Ḥairāt Ḥalīl al-Ḥanafī was appointed deputy qāḍī in 796/1393-94 according to Muġīr ad-Dīn: *al-Uns*, II, 218.

Verso :

3. Pious formula at bottom.
4. Three witnessing clauses written parallel to center fold.

593. 18 × 26.5 cms.

Recto : Holes in text.

1. Twelve-line preamble, and itemization of sales with *siyāqa*.

Date: 18 al-Muḥarram 794/28 November 1391.

Text: Record of sale of chattels from estate of Quṭlūbugā b. ʿAbd Allāh ad-Damurdāmī, in favor of his wife, Sitt al-ʿAiš bint al-Amīr ʿAlāʾ ad-Dīn ʿAlī b. ʿUṭmān b. al-Iḥtiyārī, and their children, Šihāb ad-Dīn Aḥmad and Baiḥātūn.

2. Holes in text. Itemization continued.

Verso :

3. Itemization continued, and pious formulas.
4. Four witnessing clauses written parallel to center fold, and summary in the middle.

767/t. 18.4 × 26 cms.

Recto : Two holes for string.

1. Nine-line preamble, and itemization of sales with *siyāqa*.

Date: 17 al-Muḥarram 795/3 December 1392.

Text: Record of sales of chattels from estate of Šamīla bint ʿAbd Allāh, ʿatīqat al-Marḥūm Aidamur as-Sāqī, conducted by al-Ġanāb al-ʿAlī Badr ad-Dīn (?), Wakīl Bait al-Māl, in the presence of signatory *šuhūd*.

2. Itemization continued.

Verso :

3. Blank.
4. Two witnessing clauses written parallel to center fold, a pious formula in upper left corner, and a notation of date at left.

767/t. 12.2 × 8 cms.

Recto : Three lines.

Date: None specified.

Text: This note written on a scrap of paper contains an appendix to the estate inventory of Šamīla, mentioned in the previous document.

767/ğ. 18.5 × 26.6 cms.

Redto : Two holes for string.

1. Ten-line preamble, and itemization of sales with *siyāqa*.

Date: 29 Rabī^c I 795/12 February 1393.

Text: Record of sale of chattels from estate of Mubāraka bint Ibrāhīm al-Kurdīya, who died in Jerusalem, conducted by aṣ-Ṣadr al-Ağall Šams ad-Dīn Muḥammad b. Hāmid, Wakīl Bait al-Māl, in the presence of al-Qaḍā'i Tāğ ad-Dīn Ibrāhīm, Mustaufī Bait al-Māl, and signatory witnesses from the Šāfi'ī Court.

2. Notation and pious formulas.

Verso :

3. Filing notation.

4. Notation of date in upper left corner; one witnessing clause in the middle and another parallel to center fold.

768/a. 19.2 × 28.5 cms.

Recto :

1. Twenty-two line preamble, and itemization of sales with *siyāqa*.

Date: 12 Dū l-Qa^cda 793/11 October 1391.

Text: Record of sale of chattels from estate of aṣ-Šaiḥ Yaḥyā b. Zakariyā, Šaiḥ Zāwiyat Muḥammad Bāk, whose estate is limited to Bait al-Māl and which was sequestrated and sealed before his death. Sale conducted by al-Amīr Saif ad-Dīn Balāt al-Ġamālī, in the presence of al-Qāḍī Šaraf ad-Dīn aṣ-Šāfi'ī; al-Qāḍī Naṣir ad-Dīn Yūsuf al-Ḥanafī; Saif ad-Dīn Yāqūt,¹¹ Šadd al-Mawārīt; and al-Qāḍī Šihāb ad-Dīn Aḥmad al-Wazīrī from Bait al-Māl; with the permission of al-Ġanāb Saif ad-Dīn Ġanitamur aḏ-Zāhirī, Nā'ib as-Saltāna. The estate was received by al-Amīr Saif ad-Dīn Balāt, a companion of al-Maḡarr al-Ašraf Ġamāl ad-Dīn Maḥmūd, Mušīr ad-Daula aṣ-Šarīfa aḏ-Zāhirī wa-Ustādār al-Āliya, in accordance with a decree which he presented to Ġanitamur aḏ-Zāhirī and al-Qāḍī Šaraf ad-Dīn aṣ-Šāfi'ī.

2. Itemization continued.

Verso :

3. Itemization continued.

4. Two witnessing clauses parallel to center fold and a summary in the middle.

¹¹ I suspect that this is an erroneous rendering of *Bābūq*.

768/b. 19.2 × 28.5 cms.

This document is obviously a continuation of *maḥzūma* 768/a.

Recto :

1. Itemization.
2. Itemization continued.

Verso :

3. Itemization continued.
4. Total proceeds from sale and statement that Saif ad-Dīn Balāṭ al-Ġamālī (?) received the proceeds for delivery to al-Maqarr al-Ašraf al-Ġamālī, at the instruction of al-Amīr Saif ad-Dīn Ġanitamur az-Zāhirī, Nāʿib as-Saltāna.

770/a. 17 × 24.8 cms.

Recto : Two holes for string.

1. Thirteen-line preamble, and itemization of sales with *siyāqa*.

Date: 10 Šauwāl 793/10 September 1391.

Text: Record of sale of chattels from estate of ʿĀʾiṣa bint ʿAbd Allāh b. Yūsuf al-ʿAintābiya, zaugh al-Ḥāgg ʿAlī Šāh b. ʿUṭmān al-ʿAḡamī s-Sammān, conducted in the presence of al-Amīr al-Ġāzī Saif ad-Dīn Qarābugā b. ʿAbd Allāh, a companion of al-Maqarr al-Karīm Saif ad-Dīn Ġanitamur al-Ruknī z-Zāhirī, Nāʿib as-Saltāna; and aṣ-Šadr al-Aḡall Šihāb ad-Dīn Muḥammad b. al-Marḥūm aš-Šaiḥ Zain ad-Dīn ʿUmar an-Nāṣirī, spokesman for Bait al-Māl; and signatory ʿudūl.

2. Itemization continued.

Verso :

3. Blank.
4. Two witnessing clauses parallel to center fold.

770/b. 17 × 24.8 cms.

Recto : Two holes for string.

- A) Ten-line preamble, and itemization of sales with *siyāqa*.

Date: 2 Šauwāl 793/2 September 1391.

Text: Record of sale of chattels from estate of al-Ḥāgg ʿAlī b. Aḥmad b. Ḥalaf, as-Sammān at Bāb al-ʿAmūd in Jerusalem, in favor of Bait al-Māl, conducted by al-Maulā Šams ad-Dīn Muḥammad b.

°Umar al-Ḥallā°i, in the presence of al-Amīr Saif ad-Dīn Qarābuḡā b. °Abd Allāh, representing al-Amīr Saif ad-Dīn Ġanitāmūr az-Zāhirī, Nā°ib as-Saltāna, and *ṣuhūd*.

2. Itemization continued.

Verso :

3. Itemization and pious formulas.

4. Two witnessing clauses parallel to center fold.

770/h. 17.5 × 25 cms.

Recto : Two holes for string.

1. Thirteen-line preamble, and itemization of sales with *siyāqa*.

Date: 10 Šauwāl 793/10 September 1391.

Text: Record of sale of chattels from estate of al-Ḥāḡḡ °Adl b. Rasūl b. Ḥaidar al-°Aḡamī in favor of his wife and Bait al-Māl, conducted by aš-Šadr al-Aḡall Šams ad-Dīn Muḥammad b. Zain ad-Dīn °Umar b. Nāšir, spokesman for Bait al-Māl, in the presence of al-Amīr al-Ġazī Saif ad-Dīn Qarābuḡā b. °Abd Allāh, a companion of Saif ad-Dīn Ġanitāmūr, Nā°ib as-Saltāna, and signatory °udūl.

2. Itemization continued.

Verso :

3. Blank.

4. Two witnessing clauses parallel to center fold.

770/h. 18.2 × 25.5 cms.

Recto : Two holes for string.

1. Eleven-line preamble, and itemization of sales with *siyāqa*.

Date: 16 Šauwāl 793/16 September 1391.

Text: Record of sale of chattels from estate of Nīrūz bint °Abd Allāh, °atāqat Nāšir ad-Dīn Muḥammad b. Qaramān, zauḡat Mufīd aṭ-Tawāšī, conducted by aš-Šaiḡ Šams ad-Dīn Muḥammad b. aš-Šaiḡ Zain ad-Dīn °Umar b. Nāšir, spokesman for Bait al-Māl, in the presence of Saif ad-Dīn Bābūq, Šādd Bait al-Māl, and °udūl from the court of al-Qāḍī Šaraf ad-Dīn aš-Šāfi°i.

2. Itemization continued.

Verso :

3. Itemization continued.

4. Two witnessing clauses written parallel to center fold.

772/a. 19.5 × 28.4 cms. (see plates no. 13 and 14).

Recto : Two holes for string.

A) Twenty-line preamble, and itemization of sales with *siyāqa*. Stained at bottom.

Date: 10 Ğumādā I 796/13 March 1394.

Text: Record of sale of chattels from estate of Mīrān/Mīzān (?) al-^ʿAğamī, conducted according to *al-marsūm al-ḥarīm al-ʿālī* of al-Wazīr Mudabbir al-Mamālik aš-Šarīfa al-Islāmiya al-Qāḍī Šihāb ad-Dīn Aḥmad b. Muḥammad al-Miṣrī, Nāzir Bait al-Māl, in Jerusalem; his *wakīl*, Badr ad-Dīn Ḥasan b. Miḥāʿil (?), Nāʿib Wakīl Bait al-Māl; and al-Mağlis al-ʿĀlī Saif ad-Dīn Barsbuğā b. ʿAbd Allāh, Raʾs Naubat al-Maqarr al-Wazīrī, in whose hand the above-mentioned document arrived, in the presence of al-Qaḍāʾī Taqī ad-Dīn, Ḥalifat al-Ḥukm al-Ḥanafī, in accordance with a *miṭāl* of al-Qāḍī Ḥair ad-Dīn al-Ḥanafī, al-Ḥākim in Jerusalem, to deliver the estate to the above-mentioned in the presence of al-Mağlis al-ʿĀlī Saif ad-Dīn Ṭūğān b. ʿAbd Allāh, ʿatāqat al-Maqarr Zain ad-Dīn Farağ, Šādd ad-Dawāwīn; al-Mağlis as-Sāmī al- — Mūsā al-Margānī, Mutawallī of Jerusalem; al-Ḥāğğ Muḥammad b. Dāğir (?), al-Muqaddam in Egypt; al-Ḥāğğ Aḥmad al-Ḥalabī Ilyās, known as al-ʿAllāf; and *šuhūd* in Jerusalem.

2. Itemization continued.

Verso :

3. Itemization continued.

4. Four witnessing clauses written parallel to fold.

772/b. 19.5 × 28 cms.

Though not a *maḥzūma*, this incomplete *daftar* is probably related to 772/a; therefore I have included it here.

Recto : Six holes for string; stained at bottom.

1. Pious formula at bottom.

2. Twenty-one lines and one interlinear *siyāqa*.

Date: 11 Ğumādā I 796/14 March 1394.

Text: A list of items delivered to the *dīwān* mentioned on *maḥzūma* 772/a.

837/a. 20.2 × 33 cms.

This document is an appendix to 837/b.

Recto : Two holes for string; top corners torn away.

2. Itemization continued from 837/b.

Verso :

3. Itemization continued.

4. Itemization of goods received from the estate by the *wakīls*.

Recto :

1. Itemization of goods continued; three witnessing clauses dated 7 Šauwāl 795/16 August 1393.

837/b. 21.8 × 33.1 cms.

Recto : Water stained; holes in text.

1. Nineteen-line preamble, and itemization of sales with *siyāqa*.

Date: 7 Šauwāl 795/16 August 1393.

Text: Record of sale of chattels from estate of al-Ḥāḡḡ Abū Bakr b. ʿAlī l-Barzānī, who died in Jerusalem, and whose estate is limited to his two wives, Ḥadiḡa and Sutaita; his two daughters, Fāṭima and Sārā; and his two sisters, Nafīsa and Altī; whose *wakīls* are Šams ad-Dīn Muḥammad b. ʿAbd ar-Raḥmān b. Ishāq, and al-Ḥāḡḡ Yaʿqūb b. Ibrāhīm al-Maḡribī.

2. Itemization continued.

Verso :

3. Itemization continued.

4. Three witnessing clauses.

2. AURĀQ.

The *daftar* sheets that are headed *waraqa mubāraka* (blessed record) have the same form as the other *daftar* inventories. They differ from *maḥzūmāt* mainly in content, though even this is much the same in both types. As can be seen from the catalogue descriptions below, several of the *aurāq* deal with estates and contain itemized inventories of estates of deceased persons. One of these (no. 530) contains the record of a

sale of an estate and would be indistinguishable from a *maḥzūma* were it not labelled "*warāqa*." Another *warāqa* (no. 181) contains a list of the estate inventories that were conducted in Jerusalem for a given month with the authorization of the Šāfiʿī Court. One inventory (no. 582) I have included among the *aurāq* because it contains an estate inventory and resembles the other *aurāq* in format even though it does not bear the usual heading, *warāqa mubāraka*. But several of the *aurāq* have nothing to do with estates and are concerned instead with revenues and expenses connected with *waqf* properties; these, therefore, would seem to be related to the second type of *maḥzūma* that we noted above. Given the similarities of *aurāq* and *maḥzūmāt*, one type might well be recorded as a variant of the other; at any rate it would be difficult to distinguish between them in some cases were it not for the headings adopted by the clerks who drafted them.

49. 19.5 × 28.5 cms.

Recto : Holes and stains on bottom half.

1. Nine-line preamble, and itemization of expenditures with *siyāqa* numbers.

Date: 14 Rabīʿ II 785/16 June 1383.

Text: Itemization of expenditures for the *faqīh* and orphans at the *maktab* established by Faḥr ad-Dīn Īyās al-Manṣūrī in Jerusalem from revenues from the village of aš-Šīr¹² and from shops in Jerusalem, collected by his *dawādār*, Saif ad-Dīn Aqṭamur, and disbursed in the presence of Šihāb ad-Dīn an-Nāṣirī, Muʿallim al-Aitām.

2. Itemization continued.

Verso :

3. Itemization continued, with pious formulas at bottom.
4. Three witnessing clauses written parallel to center fold. Summary of document in the middle.

62. 18 × 27 cms.

Recto :

1. Nine-line preamble, and itemization of rents with *siyāqa*.

Date: 3 Šaʿbān 795/14 June 1393.

¹² HÜTTEROTH: *Historical Geography*, 125, 138, 186, for three villages of this name.

Text: Itemization of rents included in a *waqf* under the supervision of al-Qāḍī Šaraf ad-Dīn aš-Šāfi^ci.

2. Itemization continued.

Verso :

3. Itemization continued, with a closing two-line statement with pious formulas.

4. One witnessing clause written parallel to center fold, at bottom right.

174. 18.5 × 26 cms.

Recto :

1. Blank.

2. Seven-line preamble, and itemization of chattels.

Date: 10 Dū l-Qa^cda 793/9 October 1391.

Text: Itemization of the chattels left in estate of ^cĀ^ʿiša bint ^cĪsā b. Muḥammad al-Mağribīya of Ḥārat al-Mağāriba to the following heirs, absent in Damascus: her husband, Aḥmad aš-Šauwāf; her son, Muḥammad; and her mother, Zainab, as specified in an estate inventory (*waraqat al-wuqūf*), in the keeping of aš-Šaiḥ Aḥmad b. ^cAbd ar-Raḥmān al-Mağribī.

Verso :

3. Itemization continued, followed by an *išhād*: two lines and three witnessing clauses.

Text (no date): Aš-Šaiḥ Aḥmad b. ^cAbd ar-Raḥmān attests to receipt (?) of all the items.

4. Blank.

175. 19 × 28.5 cms.

Recto :

1. Four-line preamble, and itemization of rents, etc.

Text: Itemization of revenues and expenses for Bait al-Māl in Jerusalem for the period 2-16 Šauwāl 793/2-16 September 1391, dictated (?) by al-Ḥāğğ Muḥammad b. ^cUmar [b.] Nāšir, known as Ibn al-Ḥallā^ci.

2. Itemization continued.

Verso :

3. Itemization continued.

4. Itemization continued.

178. 18 × 27 cms.

Recto :

2.¹³ Ten-line preamble, and itemization of chattels with *siyāqa*.

Date: 13 Šauwāl 793/13 September 1391.

Text: *Waraqat al-waṣīya*: record of chattels in estate of aš-Šaiḥ Yaḥyā, Šaiḥ Zāwiyat Muḥammad Bāk in Jerusalem, for Bait al-Māl, supervised by Saif ad-Dīn [Bābūq], Šādd al-Mawārīt, and al-Mušidd Muḥammad al-Ḥallāʿi, in the presence of ʿudūl from the court of al-Qādī Šaraf ad-Dīn aš-Šāfiʿi.

Verso :

3. Itemization continued.

4. Itemization continued.

Recto :

1. Itemization continued.

181. 19 × 28 cms.

Recto : Water stained; two holes, started by two holes for string.

1. Six-line preamble, and detailed itemizations.

Text: Record of estate inventories conducted with the permission of al-Qādī Šaraf ad-Dīn aš-Šāfiʿi, for the period beginning 1 Dū l-Ḥiġġa 795/8 October 1393.

2. Itemization continued.

Verso :

3. Itemization continued.

4. Blank.

530. 19.4 × 28.8 cms.

Recto : Two holes for string.

1. Eight-line preamble, and itemization of sales.

Date: 30 Ğumādā II 796/1 May 1394.

Text: Record of sale of chattels deposited with al-Muʿallim Muḥyī l-Mustaufī l-Bannāʾ (?) in Jerusalem, from estate of Ḥātūn bint ʿAbd Allāh, conducted by al-Ġanāb al-ʿĀlī Šams ad-Dīn Zakariyā,

¹³ In cases in which a preamble or heading begins on page 2, I begin the description there, assuming that it is the first page of the document.

Wakīl Bait al-Māl, in the presence of al-Qāḍī Tāğ ad-Dīn Ibrāhīm, Mustaufī Bait al-Māl, and al-Ḥāğğ Aḥmad al-Ḥalabī l-^cAllāf.

2. Blank.

Verso :

3. Blank.

4. Two witnessing clauses written parallel to center fold and summary in center.

534. 19 × 28 cms.

Recto :

1. Seven-line preamble, and itemization with *siyāqa*.

Text: (no date) Itemization of the proceeds from the estate of Šihāb ad-Dīn Aḥmad b. Sulaimān (?), a Šūfī in al-Ḥānqāh aš-Šalāḥīya, conducted (?) by al-Qāḍī Šaraf ad-Dīn aš-Šāfi^ci, Šaiḥ al-Ḥānqāh.

2. Itemization continued.

Verso :

3. Blank.

4. Filing notation in upper-left corner.

564. 18 × 27 cms.

Recto :

1. Thirteen-line preamble, and itemization. Water stained; holes in text.

Date: 8 Šauwāl 795/17 August 1393.

Text: Itemization of chattel found in the *buyūt* belonging to Ḥidr b. ^cAuwaḍ al-^cAntābī, absent from Jerusalem, conducted in the presence of Ġamāl ad-Dīn Yūsuf b. Ilyās ar-Rūmī l-Ḥanafī and *šuhūd* from the Šāfi^ci Court.

Verso :

3. Blank.

4. Two witnessing clauses written parallel to center fold.

582. 19.5 × 28.5 cms.

Recto : Nine-line preamble, and itemization with *siyāqa*.

Date: 25 Dū l-Qa^cda 784 (?) / 30 January 1383 (?).

Text: Itemization of the sale of goods left in the shop of Muḥammad b. Sulaimān in Nābulus, from the estate of Nāṣir ad-Dīn al-Ḥa-

mawī, who died in Jerusalem, conducted by the guardian of the orphans of the deceased -- al-Ḥāğğ Muḥammad b. Muḥammad al-Adra^ci.

2. Itemization continued.

Verso :

3. Blank.

4. Two notations at bottom left.

770/ğ. (Half a *daftar* sheet) 8.8×24.6 cms.

Recto : One hole for string.

1. Seven-line preamble, and itemization with *siyāqa*.

Date: None specified.

Text: Itemization of sales from the shop of al-Ḥāğğ ^cAlī l-Qaṭṭān in Sūq al-Qaṭṭānīn, supervised by Saif ad-Dīn Qarābuğā, Amīr Aḥūr al-Maqarr al-^cĀlī Saif ad-Dīn Ğanitamur ar-Ruknī ṣ-Zāhirī, Nā'ib as-Saltāna.

770/r. 17×24.9 cms.

Recto : Two holes for string.

This document would seem to be a continuation of another of the documents in this series.

1. Column of items with *siyāqa*.

2. Blank.

Verso :

3. Blank.

4. Column of items with *siyāqa*.

773/a. 19.5×28 cms.

Recto : Two holes for string; stained in middle.

1. Seven-line preamble, and itemization with *siyāqa*.

Text: Itemization of construction expenses for al-Ḥammām al-Mubārak, included in the *waqf* of al-Ḥānqāh aṣ-Ṣalāḥīya during 796/1393-94.

2. Itemization.

Verso :

3. Itemization continued.
4. Two witnessing clauses written parallel to center fold and a summary in the middle. The witnessing clauses make it clear that the document was copied from an original record.

773/b. 19.5 × 28.3 cms.

This document is a continuation of *warāqa* 773/a.

Recto :

1. Blank.
2. Itemization with *siyāqa*.

Verso :

3. Itemization continued.
4. Itemization continued, with pious formulas at bottom.

774/a. 19.1 × 28.5 cms.

Recto : Two holes for string with string still attached.

1. Five-line preamble, and itemization with *siyāqa*.

Text: Itemization of the revenues earned for the *waqf* of al-Ḥānqāh aṣ-Ṣalāḥīya for the period 20 (?) Dū l-Qa^cda-30 Dū l-Ḥiġġa 791/10 (?) November-19 December 1389.

2. Itemization continued.

Verso :

3. Itemization continued.
4. A summary of the document (no witnessing clauses).

774/b. 19.4 × 28.5 cms.

Recto : Two holes for string.

1. Itemization, perhaps in continuation of *warāqa* 774/a.

Text: Untitled, this document seems to an itemization of salaries, with *siyāqa* numbers, probably for employees of al-Ḥānqāh aṣ-Ṣalāḥīya, as well as rents from shops, and sales.

2. Itemization continued.

Verso :

3. Pious formulas at bottom.
4. Itemization continued.

774/t. 19.2 × 28.5 cms.

Recto : Two holes for string.

1. Itemization, with *siyāqa*, perhaps in continuation of *waraqas* a and b.

Text: Untitled, this document contains itemization of building and other expenses, probably in connection with the *waqf* for al-Ḥānqāh aṣ-Ṣalāḥīya.

2. Itemization continued.

Verso :

3. Itemization continued.

4. Itemization continued.

775/a. 19.5 × 28.5 cms.

Recto : Two holes for string.

2. Five-line preamble, and itemization with *siyāqa*.

Date: 30 Dū l-Ḥiġġa 796 (?)/26 October 1394 (?).

Text: Itemization of monthly sales of wheat (?) for this year for (?) the Ṣūfis in al-Ḥānqāh aṣ-Ṣalāḥīya.

Verso :

3. Itemization continued.

4. Itemization continued.

Recto :

1. Itemization continued.

775/b. 18.2 × 26.5 cms.

Recto : Two holes for string.

2. Five-line preamble, and itemization with *siyāqa*.

Date: 30 Dū l-Ḥiġġa 796 (?)/26 October 1394 (?).

Text: Itemization of monthly sales of wheat (?) for al-Ḥānqāh aṣ-Ṣalāḥīya.

Verso :

3. Itemization continued.

4. Itemization continued.

Recto :

1. Itemization continued.

775/t. 18.5 × 28.5 cms.

Recto : Two holes for string.

2. Itemization with *siyāqa*.

Date: Al-Muḥarram 796 (?)/November-December 1393 (?).

Text: Daily itemizations.

Verso :

3. Itemization continued.

4. Blank.

Recto :

1. Blank.

775/t. 18.5 × 26.5 cms.

Recto : Two holes for string; holes in text.

1. Three-line preamble, and itemization with *siyāqa*.

Date: Dū l-Ḥiġġa 796 (?)/October-November 1394 (?).

Text: Monthly itemization of sales of wheat in three columns by month, price (?), and quantity.

2. Blank.

Verso :

3. Blank.

4. Itemization continued.

775/ġ. 18.5 × 26.5 cms.

Recto : Two holes for string.

2. Itemization with *siyāqa*.

Text: Itemization of names and numbers by month. No year is specified.

Verso :

3. Itemization continued.

4. Itemization continued.

Recto :

1. Itemization continued.

836/a. 18 × 26.8 cms.¹⁴

Recto : Two holes for string, with string still attached.

1. Nine-line preamble, and itemization with *siyāqa*.

Text: Itemization of proceeds from *waqf* of al-Marḥūm Saʿīd b. Abī l-Mudabbir al-Mağribī l-Uṭmānī for 795 (?)/1392-93 (?). Itemization supervised by al-Saiyid aš-Šarīf Muḥammad b. ʿAbd ar-Raḥmān, al-ʿĀmil ʿalā l-waqf.

2. Itemization continued.

Verso :

3. Pious formula in the middle.

4. Two witnessing clauses, written parallel to center fold, and a summary in the middle.

3. MUḤĀSABĀT.

These documents are exactly like the two previous types of inventories that we have discussed except that they are headed *muḥāsaba* (accounting). All five of the documents with this designation constitute records for endowed or public funds in the form of revenues for *waqfs* or for state institutions (Bait al-Māl and Dīwān al-Mawārīt al-Ḥašrīya).

59. 19 × 28 cms.

Recto : Two holes for string; water stained in middle.

1. Six-line preamble and itemization with *siyāqa*.

Text: Accounting of credits (from estates) and debits (for expenses) for Dīwān al-Mawārīt al-Ḥašrīya for Šauwāl 793, the last of which is dated 24 Šauwāl/24 September 1391, prepared by al-Ḥağğ Muḥammad al-Ḥallāʿī.

2. Itemization continued.

Verso :

3. Itemization continued.

4. Blank.

¹⁴ This document is obviously related to Muḥāsaba no. 836/b below (IX/A/3/836b).

374. 19×29 cms.

Recto : Two holes for string.

1. Blank.

2. Three-line preamble and itemization with *siyāqa*.

Text: Accounting of revenues for Dīwān al-Ḥašriya for Šauwāl 793, the last of which is dated 24 Šauwāl/24 September 1391.

Verso : 3-4 blank.

535. 19×28.5 cms.

Recto : Two holes for string.

1. Six-line preamble, and itemization with *siyāqa*.

2. Itemization continued.

Verso :

3. Itemization continued, with an appendix written parallel to the center fold.

4. Notation at bottom left.

This document is a duplicate of Muḥāsaba 59, with the exception of the appendix on p. 3, which does not appear in number 59.

821. 18.2×26.5 cms.

Recto : One hole for string; strip torn away at right center.

1. Five-line preamble and itemization with *siyāqa* and regular script.

Text: Accounting of holdings of Muḥammad al-Qirimī (?) on behalf of Šihāb ad-Dīn b. Tābit [Wakīl Bait al-Māl] from the moneys of orphans. 11 Rabī^c I 787/22 April 1385.

2. Itemization continued.

Verso :

3. Four-line preamble and itemization.

Text: The preamble is the same as that of *recto* 1.

4. Itemization continued.

836/b. 17.9 × 26.7 cms.¹⁵

Recto : Four holes for string, with string attached.

1. Six-line preamble and itemization with *siyāqa*.

Text: Accounting for the *waqf* of Saʿīd b. [Abī] Mudabbir al-Maġribī l-ʿUṭmānī, supervised by as-Saiyid aš-Šarīf Muḥammad b. ʿAbd ar-Raḥmān, al-ʿĀmil ʿalā l-waqf, in the presence of al-Ġanāb al-ʿĀlī l-Kabīrī Zain ad-Dīn ʿUmar b. —, Nāʾib an-Nazar, for the year 795 (?)/1392-93 (?).

2. Itemization continued.

Verso :

3. Itemization continued and pious formula.

4. Two witnessing clauses parallel to fold with a summary in the middle, and a *šahāda* in lower half.

Šahāda : Ten lines and two witnessing clauses.

Date: 7 Rabiʿ I (?) 797/31 December (?) 1394.

Text: Abū ʿAbd Allāh Muḥammad b. as-Saiyid aš-Šarīf Šihāb ad-Dīn ʿAbd ar-Raḥmān b. as-Saiyid aš-Šarīf al-Marḥūm ʿAlāʾ ad-Dīn ʿAlī —, a *muḥaddiṯ* at al-Masġid al-Aqṣā and ʿĀmil of the above-mentioned *waqf*, testifies to the certification of the accounting.

4. AʿMĀL.

One inventory bears the heading ʿamal (register). Otherwise, it is distinguished from the other inventories by four ʿalāma notations which take the place of witnessing clauses.

769/a. 19.4 × 28.5 cms.

Recto : Two holes for string.

1. Twelve-line preamble, and itemization with *siyāqa*.

Date: Not specified.

Text: Accounting of the revenues (?) and expenses of the year 791/1388 for the village of al-Quṣūr in the district of Jerusalem, included in the *waqf* for al-Madīna, under the supervision of al-Qāḍī Šaraf ad-Dīn aš-Šāfiʿī.

2. Itemization continued.

¹⁵ This document is obviously related to *Waraqā* no. 836/a above (IX/A/2/836a).

Verso :

3. Itemization continued.
4. Four *‘alāmas* and a summary.

769/b. 19.6×28.5 cms. (incomplete).

This document seems to be a continuation of *daftar* 769/a above.

Recto : Two holes for string.

1. Itemization with *siyāqa*.
2. Itemization continued.

Verso :

3. Pious formula at bottom.
4. Itemization continued.

5. MUFRADĀT.

One document, no. 61 (two others seem to be related to it and may well be continuations of it) is labelled *mufradāt* (sg. *mufrad*, itemization). It differs in format from the other inventories in that the entries are written across the whole page rather than being divided into half-page columns. None of the three sheets comprising these documents bears witnessing clauses.

61. 18×26 cms.¹⁶

Recto : Two holes for string.

1. Three-line preamble, and itemization of books with *siyāqa*.

Text: (No date) Itemization of books sold from estate of Burhān ad-Dīn Ibrāhīm an-Nāṣirī, with names of purchasers and prices paid.

2. Itemization continued.

Verso :

3. Itemization continued.
4. Blank.

¹⁶ This document is being published by ULRICH HAARMANN: *The Library of a Fourteenth Century Jerusalem Scholar*. In: the proceedings of The Third International Conference of the History of Bilād aš-Šām: Palestine, forthcoming.

180. 18 × 20.5 cms.

Untitled, this seems to be a continuation of another document of the same type, perhaps *mufrad* 61.

Recto :

1. Itemization of names of persons, items sold, and prices in *siyāqa*.
2. Itemization continued.

Verso :

3. Blank
4. Itemization continued.

532. 18.5 × 27 cms.

Untitled, this also seems to be a continuation of another document, perhaps again *mufrad* 61-180.

Recto : Two holes for string.

1. Itemization of names of books, purchasers, and prices in *siyāqa*.
2. Itemization continued.

Verso :

3. Itemization continued.
4. Itemization continued.

B. Notation accounts.

In this category I have placed three different types of documents written on *daftar* sheets for accounting purposes of an undetermined nature. As always, the criterion of classification that I have followed is that of form: all of these documents have a distinctive format by which they can be easily distinguished from the types included in the category of inventory accounts. And even though some of the notation accounts contain itemized lists similar to those found in the inventory accounts, they do not contain an itemization of expenses or a balance. In general these accounts seem to be less structured and less elaborate in form than the inventories and have the appearance of preliminary drafts which were possibly intended to be used for a more formal record at a later date. It should be pointed out that several of these accounts mention the name of Nāṣir ad-Dīn al-Ḥamawī, and others that of Burhān ad-Dīn an-Nāṣirī, both in connection with their estates.

1. ^c*Inda* NOTATIONS.

Most, if not all, of these documents contain informal entries introduced by the word ^c*inda*, meaning a debit,¹⁷ followed by the name of a person and, usually, the amount of a commodity charged against him, along with an indication of the value of the commodity written in *siyāqa* script. If a commodity is involved, it may be oil, soap, cloth, agricultural produce, etc.; sometimes, however, the entries concern rents and other financial transactions. The entries are placed haphazardly on each page (see plate no. 15);¹⁸ they are often enclosed by a circle or rectangle drawn around them, and frequently they have been crossed out with vertical and horizontal lines. Probably, then, these represent records of sales of commodities or other transactions made on credit, which were kept for the benefit of the vendor. Whether the cross-outs mean that the debt had been paid, that the keeper of the records had transferred an entry to another record, or whether they mean something entirely different has not been determined. Some of the documents bear headings on one or more of the pages that comprise the sheet, most frequently on page 1 or 2 of what would seem to be *recto* if it can be assumed that this heading constitutes the beginning of a *daftar* sheet. When a heading does appear, it sometimes contains a date, but most of the documents in this category are undated. For this reason, as well as the abbreviated nature of the entries and the sloppiness of the script, these accounts will require considerable study before their significance can be appreciated. Fortunately, however, it is clear both from the dates that do appear and from some of the more recognizable names that occur in the notations that many — possibly all — of these accounts concern persons who lived in Jerusalem during the late eighth/fourteenth century, including Nāṣir ad-Dīn al-Ḥamawī and Burhān ad-Dīn an-Nāṣirī. This fact raises the possibility of correlating them with other types of documents in the collection.

¹⁷ See GOITEIN: *Bankers' Accounts from the Eleventh Century A. D.* In: JESHO 9 (1966), 30.

¹⁸ Note that these sheets have been folded only once, vertically in the middle.

583. 19.1 × 28 cms.

Recto-verso : Two holes for string.

Date: 6 Rabī^c II 768/10 December 1366.

Text: Notations concerning the purchase of soap.

584. 19.4 × 27.5 cms.

Recto-verso : Two holes for string.

Date: 768/1366-67.

Text: Notations concerning *ḍamāns*; also oil.

585. 19.4 × 28 cms. (see plate no. 15).

Recto-verso : Two holes for string.

Date: 1 Ġumādā I 768/3 January 1367; 13 Raġab 768/15 March 1367.

Text: Notations concerning the purchase of oil.

587. 19.5 × 28.4 cms.

Recto-verso : Two holes for string.

Date: 782/1380-81.

Text: Notations concerning the accounts of a shop in Jerusalem.

779. 18.6 × 26.5 cms.

Recto-verso : Two holes for string.

Date: None included.

Text: Notations pertaining to oil and other commodities.

781. 19.6 × 28.5 cms.

Recto-verso : Two holes for string, and holes in text.

Date: 15 al-Muḥarram 782/21 April 1380.

Text: Entries for transactions involving fabrics.

784. 18.6 × 27 cms.

Recto-verso : Two holes for string.

Date: Raġab 788/July-August 1386.

Text: Accounting notations. On one page the following appears: Nuqila hādā d-daftar fī Raġab al-fard sanat tāmīn wa-tāmānīn wa-saba^c mi²a.

785. 18.7 × 26.5 cms.

Recto-verso : Two holes for string.

Date: None included.

Text: Accounting notations.

787. 19 × 27 cms.

Recto-verso : Two holes for string.

Date: None included.

Text: Notations concerning cotton, rents.

788. 19 × 26.8 cms.

Recto-verso : Two holes for string.

Date: 786/1384-85.

Text: Notations concerning the rental of a shop, arranged by month, beginning with Ġumādā I/June-July.

789. 19.4 × 26 cms.

Recto-verso : Two holes for string.

Date: 18 Ġumādā II 770 (?)/28 January 1369. (?)

Text: Notations concerning the purchase of a house, Baalbak cloth, etc.

790. 19.4 × 26 cms.

Recto-verso : Two holes for string; water stain at lower corner.

Date: Ša^cbān 770/28 January 1369.

Text: Notations related to a shop of Šams ad-Dīn Muḥammad —.

794. 18.6 × 26.5 cms.

Recto-verso : Two holes for string; stains in text.

Date: None included.

Text: Accounting notations.

795. 19 × 27 cms.

Recto-verso : Two holes for string; stained in center. Two pages blank.

Date: None included.

Text: Accounting notations.

797. 18.7×26.7 cms.

Recto-verso: Two holes for string. Hole in lower part.

Date: None included.

Text: Accounting notations.

798. 18.5×26.7 cms.

Recto-verso: Two holes for string. Stained at lower center.

Date: None included.

Text: Accounting notations concerning kerchiefs and other items.

799. 18.5×26.9 cms.

Recto-verso: Two holes for string; water stains. One page blank.

Date: None included.

Text: Accounting notations.

801. 19.5×28 cms.

Recto-verso: Two holes for string.

Date: 13 Ġumādā II 7 —.

Text: Accounting notations.

802. 19.3×28 cms.

Recto-verso: Two holes for string; holes and stains in text.

Date: None included.

Text: Accounting notations.

803. 19.2×27.5 cms.

Recto-verso: Two holes for string.

Date: 30 Dū l-Qaʿda 769 (?)/17 August 1368 (?).

Text: Notations related to the sale of pistachios.

804. 19×26.9 cms.

Recto-verso: Two holes for string; water stains.

Date: None included.

Text: Accounting notations.

805. 19×27 cms.

Recto-verso: Two holes for string; water stained at bottom.

Date: 1 al-Muḥarram 778/21 May 1376; 30 Rabī^c II 778/15 September 1376, and 15 Dū l-Qa^cda 778/26 March 1377.

Text: Notations concerning rent of a house.

806. 19.4×28 cms.

Recto-verso: Two holes for string. Water stained; holes at bottom.

Date: 5 Ramaḍān 786/19 December 1384.

Text: Notations concerning the sale of oil and other commodities.

807. 19.3×27.7 cms.

Recto-verso: Two holes for string.

Date: 10 Dū l-Ḥiğğa 769 (?)/27 July 1368 (?).

Text: Accounting notations.

808. 18.7×26.3 cms.

Recto-verso: Two holes for string. Stains at top.

Date: Ġumādā I and II.

Text: Accounting notations, one of which records the receipt of a sum of money by Nāṣir ad-Dīn al-Ḥamawī.

809. 19.5×27.4 cms.

Recto-verso: Two holes for string.

Date: 788/1386.

Text: Accounting notations related to oil and other commodities, as well as the estate of Nāṣir ad-Dīn al-Ḥamawī.

810. 18.3×26.8 cms.

Recto-verso: Two holes for string. One page blank. Holes at bottom.

Date: None included.

Text: Accounting notations.

811. 18.5 × 26.9 cms.

Recto-verso : Two holes for string. Holes at bottom.

Date: None included.

Text: Accounting notations, one of which concerns the monthly rent of the house of Ḥawāğā Mubārak.

813. 19.7 × 28 cms.

Recto-verso : Two holes for string. Stained in center.

Date: None specified.

Text: Accounting notations.

814. 19.5 × 28 cms.

Recto-verso : Two holes for string. Holes at top and bottom.

Date: 1 Šaʿbān 780/23 November 1378.

Text: Accounting notations concerning wool and remittance of money. One notation indicates that this *daftar* was copied in Jerusalem on the above date.

815. 19 × 27.3 cms.

Recto-verso : Two holes for string.

Date: 10 Dū l-Ḥiğga 767/18 October 1366.

Text: Accounting notations concerning the sale of wheat and barley.

816. 19.3 × 27.6 cms.

Recto-verso : Two holes for string.

Date: 1 al-Muḥarram 768-69/7 September 1366-28 August 1367 and 20 Ğumādā I 770/31 December 1368.

Text: Entries for sale and transfer of chick-peas, wheat, fabrics, and other commodities.

817. 18.7 × 26.8 cms.

Recto : Two holes for string. Water stained.

Date: 30 Ğumādā II 789/18 June 1387.

Text: Accounting notations for sale of soap and other commodities; receipt of the price of deposited satin and wool.

818. 19 × 26.7 cms.

Recto-verso : Two holes for string.

Date: None included.

Text: Accounting notations concerning fabrics.

820. 18.5 × 26 cms.

Recto-verso : Two holes for string; holes in text.

Date: None included.

Text: Accounting notations.

822. 19.5 × 28.2 cms.

Recto-verso : Two holes for string.

Date: None included.

Text: Accounting notations.

823. 18.4 × 26.3 cms.

Recto (*verso* blank ?): Two holes for string. Tear at lower left.

Date: None included.

Text: Accounting notations.

824. 18.6 × 27 cms.

Recto-verso : Two holes for string.

Date: 5 Ġumādā II 766/27 February 1365.

Text: Accounting notations related to rentals, sale of oil, etc.

825. 19.3 × 27.5 cms.

Recto-verso : Two holes for string.

Date: 766/1364-65.

Text: Accounting notations related to fabrics.

826. 19.5 × 27.5 cms.

Recto-verso : Two holes for string.

Date: None included.

Text: Accounting notations related to wheat and garments.

827. 19 × 28 cms.

Recto-verso : Two holes for string. Stained in middle.

Date: None included.

Text: Accounting notations concerning fabrics and including an item for Nāṣir ad-Dīn al-Ḥamawī. The document was prepared by Muḥammad b. Muḥammad al-Ḥamawī, living in Jerusalem.

828. 19.7 × 28 cms.

Recto-verso : Two holes for string. Hole in text.

Date: 10 Rabī^c II 784/23 June 1382.

Text: Accounting notations concerning fabrics.

829. 19.2 × 28 cms.

Recto : Two holes for string.

Date: 782/1380-81.

Text: The *hawāla* of a shop for this year.

2. COLUMN NOTATIONS.

I have given this name to documents of this type because the notations, consisting of names and *siyāqa* numbers are arranged in columns on each page. Some of the sheets have been folded twice down the middle, but the columns do not necessarily correspond to the secondary folds. Some are dated; others, unfortunately, are not. Some bear headings which enable us to determine the nature of the items that were recorded; others do not.

782. 19.4 × 27.5 cms.

Recto-verso : One hole for string. Holes in text; tears at bottom.

Date: 17 al-Muḥarram 780 (?)/16 May 1378 (?) and 18 Dū l-Ḥiġġa 780 (?)/7 April 1379(?).

Text: Entries in columns, consisting of names and *siyāqa*.

791. 18.6 × 27 cms.

Recto-verso : Two holes for string.

Date: None specified.

Text: Entries for the sale of cloth: name, item, and price in *siyāqa*.

793. 19.4×28.2 cms.

Recto-verso : Two holes for string. Bottom corner missing.

Date: None specified.

Text: Entries of names and *siyāqa* related to the estate of an-Nāṣirī.

796. 18.6×27 cms.

Recto-verso : Two holes for string. Stains in text.

Date: None specified.

Text: Entries of names and *siyāqa* related to sale of soap.

800. 19.1×27.7 cms.

Recto-verso : Riddled with holes.

Date: None specified.

Text: Entries on three pages, consisting of names and *siyāqa* related to the estate of an-Nāṣirī. One page is blank.

812. 19.3×27.5 cms.

Recto : Two holes for string. Large holes at top.

2. Entries of names and *siyāqa*.

Date: 14 Dū l-Qa^cda 789/26 November 1387.

Text: Itemization of sales from the estate of Burhān ad-Dīn an-Nāṣirī.

Verso :

3. Blank.

4. Entries of names and *siyāqa*.

Date: Dū l-Qa^cda [78]9/November 1387.

Recto :

1. Entries at top.

819. 18.4×26.6 cms.

Recto : Two holes for string.

1. Accounting notations with *siyāqa*.

Date: Šauwāl 788 (?)/October-November 1386 (?).

Text: Itemization of maintenance received by Fāṭima, zaūgat al-Marḥūm Nāṣir ad-Dīn al-Ḥamawī, for their children.

2. Accounting notations, and a statement that the child Abū Bakr b. al-Marḥūm Nāṣir ad-Dīn al-Ḥamawī died on 29 Rağab 789/15 August 1387.

Verso :

3. Accounting notations.
4. Accounting notations.

831. 18.4 × 26.8 cms.

Recto : Two holes for string.

2. Itemization of sums received from sale of estate of Nāṣir ad-Dīn al-Ḥamawī, with names and *siyāqa*.

Verso :

3. Itemization continued.
4. Itemization continued.

Recto :

1. Itemization continued.

851. Half a *daftar* sheet. 9.5 × 26.7 cms.

Recto-verso : Accounting notations with *siyāqa*, the nature of which is undetermined.

3. LINE NOTATIONS.

Five (nos. 777, 778, 780, 783, and 786) of the six documents in this group seem to be related inasmuch as all of them were written by the same hand, in the same form, and itemize the same commodity. Only no. 786 has a heading and complete date. All seem to contain entries for the sale of cloth, presumably from the estate of Nāṣir ad-Dīn al-Ḥamawī if, that is, the one heading is applicable to all six documents. All seven in this category contain single-line entries consisting of the item sold, the purchaser, and the price paid written in *siyāqa* script.

777. 18.9×27 cms.

Recto-verso : Two holes for string.

Date: 20 Šauwāl.

Text: Single-line entries with *siyāqa* for the sale of cloth.

778. 18.5×27 cms.

Recto-verso : Two holes for string.

Date: None specified.

Text: Single-line entries with *siyāqa* for the sale of cloth.

780. 18.9×27 cms.

Recto-verso : Two holes for string.

Date: None specified.

Text: Single-line entries with *siyāqa* for the sale of cloth.

783. 18.3×27 cms.

Recto-verso : Two holes for string.

Date: None specified.

Text: Single-line entries with *siyāqa* for the sale of cloth; one page seems to contain a reckoning of expenses involved with the sale.

786. 18.5×27 cms.

Recto : Two holes for string.

2. Four-line preamble and single-line entries with *siyāqa*.

Date: 10 Šauwāl 788/4 November 1386.

Text: Accounting for cloth which was sold from the estate of al-Marḥūm Nāṣir ad-Dīn al-Ḥamawī.

Verso :

3. Entries continued.

4. Entries continued.

Recto :

1. Entries continued.

792. 19 × 27 cms.

Recto : Two holes for string.

- 1-2. Lists of documents (*ḥuḡaḡ*), one of which is dated 786 (?)/1384-85 (?).

Verso :

- 3-4. Lists of documents. At the bottom of this sheet, written upside down, are the first two lines of an *iṣhād*, left incomplete.

C. Miscellaneous

In this category I have included four documents which are similar in form to others that have been catalogued under other separate designations; since, however, they were written on *daftar* sheets and were probably meant to be preserved as parts of registers rather than as individual documents I have decided to catalogue them as *dafātir*.

1. ESTATE INVENTORIES

Since neither of the documents in this category contains witnessing clauses, the name of the authorizing official, or the identification of heirs, neither constitutes a legal inventory; nevertheless, since both consist of lists of a person's possessions, they do represent estate inventories, which may have been compiled either as a preliminary draft on which the legal version was to be based, or, conceivably, as a summary draft which was designed to be kept in register form. It is interesting that on a blank page of no. 182 is found what is apparently a recipe for a medicinal preparation. This provides one of the few examples in the entire Ḥaram collection in which a document was used for scrap paper.

182. 17.5 × 26 cms.

Recto: Two holes for string.

2. Estate inventory: four-line preamble, and itemization of possessions in columns.

Date: 6 Ġumādā I 796/9 March 1394.

Name: Aḥmad b. ʿAbd Allāh as- —.

Place: — at Bāb as-Silsila, included in the *waqf* of Barka (Berke) Ḥān.

Verso:

3-4. Itemization continued.

Recto:

1. Ten-line recipe for a medicinal preparation.

830. 18.8 × 26.8 cms.

Recto: Two holes for string.

1. Blank.

2. Three-line heading and itemization.

Date: 6 Dū l-Qa^cda 788/29 November 1386.

Text: Itemization of possessions in the name of Fāṭima bint al-Marḥūm Nāṣir ad-Dīn al-Ḥamawī.

Verso:

3-4. Itemization continued.

2. WAQFĪYĀT

These two fragments obviously constituted pages in a *waqf* register in which copies of endowment deeds were recorded. As far as I have been able to determine, these pages contain no reference to Jerusalem, though the missing sheets may well have contained data concerning property located in the city and related to the *waqf*.

77. 18 × 26 cms. (incomplete)

Recto-verso:

Date: None specified.

Text: This is an incomplete copy of a *waqfiya* for a *waqf* established by as-Sultān al-Malik an-Nāṣir Muḥammad, in which income from specified shops is to be devoted to a *siqāya* (watering place) for pilgrims and for the maintenance of the Ka^cba and al-Masḡid al-Ḥarām.¹⁹

¹⁹ The great mosque in Mecca in which the Ka^cba is situated. A. J. WENSINCK: *Al-Masḡid al-Ḥarām*. In: EI, III, 389-90.

306. 18.5 × 26.2 cms. (incomplete)

Recto-verso: Page 4 is blank.

Date: None specified.

Text: In the same handwriting as *daftar* 77 above, this document is obviously related to it. The present document is identified in the text as “a copy of a copy” of a *waqf* document for an estate known as الرح in the district of Beirut, established by as-Sultān al-Malik an-Nāṣir Muḥammad, who appoints as his *wakīl* (proxy) al-Ġanāb al-ʿAlī Šaraf ad-Dīn Ġalāl ar-Ruʿasāʾ Abū Faraġ ʿAbd ar-Raḥmān b. Faḥr ad-Dīn Maġaʾ al-Qāṣidīn Abī l-Ḥafṣ ʿUmar b. Maġd ad-Dīn ʿAbd al-ʿAzīz al-Ġalīlī t-Tamīmī d-Dārī. A previous *waqf* is declared to be null and void. The beneficiaries are not specified.

X. MISCELLANEOUS

There are five documents in the Ḥaram collection that I have not been able to identify according to form because I cannot find references to such documents in *ṣurūṭ* handbooks or elsewhere. Two of these documents, nos. 682 and 839, seem to have the same format and even bear the same heading; so far, however, that heading has defied decipherment and thus provides no help in identifying the form. Two of the other documents (nos. 104 and 163) resemble court records in certain respects, but since there is no indication that either was issued or authorized by a court, there is no justification for classifying them as such.

682. 12.7 × 17.3 cms.

Recto: Eight lines and a notation. Hole in text. Bottom part missing?
Date: 19 Rabī^c I 783/13 June 1381.

Opening: محرمه mubāraka ʿalā man yuḍkar min at-tuġġār bil-Quds aš-Šarīf...

Text: A listing (?) of merchants in Jerusalem in the name of al-Ḥāġġ Abū Bakr b. ʿAlī b. al-Ḥammāl Ibrāhīm al-Ḥimṣī for the sale of cloth.

Verso: Five lines and one witnessing clause.

Date: — Raġab 783 (?) / September-October 1381 (?).

Text: Al-Ḥāġġ Abū Bakr al-Ḥimṣī receives payment for the cloth from [Nāṣir] ad-Dīn al-Ḥamawī.

704. 14 × 38.7 cms.

Recto: Fifteen lines and a nine-line continuation in right margin (no witnessing clauses). Holes in text.

Opening: Qad waradat mukātabat al-Ġanāb al-ʿĀlī l-Qaḍāʾī š-Šarafī yataḍammanu mā ḍakara min wafāt al-Marḥūm Muḥibb ad-Dīn...

Text: This document refers to a letter of al-Qāḍī Šaraf ad-Dīn containing news of the death of Muḥibb ad-Dīn b. Ġamā^ca and a statement about filling his positions and the certification of his testament by a deputy judge (*ḥalīfat al-ḥukm*) in Hebron.

763. 19.5 × 27.5 cms.

Recto: Ten lines and two witnessing clauses.

Date: 18 Šauwāl 705/3 May 1306.

Opening: Lammā kāna t-ta^rrīḥ tāmīn ^cašar šahr Šauwāl sanat ḥams wa-saba^c mi²a ḥaḍara ilā qaryat al-Ġārība...

Text: On this date al-Amīr al-Kabīr Saif ad-Dīn Bulḡāq, Nāẓir al-Auqāf aš-Šarīfa, came to the village al-Ġārība, which is endowed for the benefit of al-Madīna, and made an inventory of the produce store in the village for the year 703/1303-04, for which figures are provided.

Verso: Filing notation at upper right: maḥḍar bi^ctibār al-ḥawāšil bi-qaryat al-Ġārība.

770/d. 13.9 × 19.5 cms.

Recto : Twelve lines.

Date: None.

Opening: Alladī ya^clam bihi l-wālīd al-^cazīz al-Ḥāḡḡ Muḥammad Šadd al-Mawārīt...

Text: Concerns payment of a sum of money.

839. 13 × 67.5 cms.

Recto: Three sheets glued together; bottom missing. Eight-line preamble and itemization of debts with names and *siyāqa*.

Date: 20 Ġumādā II 787/29 July 1385.

Opening: مبركة mubāraka ^calā man yuḍkar min as-sāda at-tuḡḡār bil-Quds aš-Šarīf.

Text: Listing of merchants in Jerusalem and amount of their indebtedness to Nāšir ad-Dīn al-Ḥamawī for transactions involving cloth.

XI. PERSIAN DOCUMENTS

Insofar as possible I have tried to classify the twenty-eight documents written in Persian according to the types established for the Arabic documents on the basis of models in chancery *šurūṭ* manuals. To a great extent this could be done without difficulty since many of the Persian documents conform to Arabic counterparts. Even though the language is different, many Arabic legal terms and formulas familiar to us from Arabic documents appear as borrowings in Persian documents. It is also noteworthy that when a document written in Persian bears a heading of some type, this is invariably written in Arabic. Obviously one of the tasks that the Ḥaram collection offers to scholars is the opportunity to undertake a close comparison of the Arabic and Persian documents so as to determine the degree to which the two traditions of drafting chancery and legal documents correspond and the extent to which one may have influenced the other. Since I myself lack the necessary command of Persian and have no knowledge of Persian *šurūṭ* and chancery manuals, I leave that task to others. Here I shall try only to give a brief characterization of the documents as a guide to those scholars who may wish to study them.

A. Decrees

Four documents, all of which are written in *nastaʿlīq* script, are recognizable at first glance as decrees, since the lines of script are written in slightly ascending curves and are separated from each other by wide, empty spaces in the conventional style of scroll decrees from both Arabic and Persian chanceries.¹ Although it is difficult at this point to identify them more specifically with any sense of confidence

¹ PRISCILLA SOUCEK: *The Arts of Calligraphy*. In: *The Arts of the Book in Central Asia, 14 th-16 th Centuries*. Ed. by Basil Gray. London 1979, 18.

it is tempting to assign them to the court of the Ġalāyirid dynasty (736-835/1336-1432) of Iraq and Azerbaijan, inasmuch as all four have much the same appearance as a "chancery document" dated 773/1372 and attributed to Šaiḥ Uwais;² furthermore, a Šaiḥ Ḥasan is mentioned in all four decrees, so that it may well be that they emanate from the chancery of the founder of the Ġalāyirid dynasty, Šaiḥ Ḥasan Buzurg, who ruled 736-57/1336-56.

864. 16 × 53.6 cms.

Recto: Eight lines, with a signature between lines 6 and 7. Top torn

Date: (In Arabic) 12 (?) Rabī^c I 752/9 (?) May 1351.

Text: Content undetermined.

865. 12.6 × 60 cms.

Recto: Eight lines, with signature between lines 6 and 7. Holes at top.

Date: (In Arabic) 11 Ša^cbān 744/29 December 1343.

Text: Content undetermined.

866. 12.7 × 54.8 cms.

Recto: Twelve lines, with signature between lines 11 and 12.

Date: (In Arabic) 11 Ša^cbān 747/27 November 1346.

Text: Content undetermined.

875. 16 × 54.4 cms.

Recto: A cipher (?) at top, nine lines of Persian, with two lines of Uigur between lines 7 and 8. Torn at top, with holes.

Date: (In Arabic) 9 Ġumādā II 754/12 July 1353.

Text: Content undetermined.

B. Iqrārāt

Six documents are easily recognizable as acknowledgments by the appearance somewhere in the text of the clause *iqrār kard* (he or she acknowledged) or its equivalent; and sometimes a Persian *iqrār* is explicitly identified as such in the Arabic heading. Moreover, some of

² *Ibid.*, 13, where a photograph of this document appears.

these acknowledgments contain Persian equivalents (usually borrowings) of Arabic stock phrases designed to establish the competence of the acknowledger to make an acknowledgment: phrases such as “dar ḥāl-i ṣiḥḥat-i ‘aql wa-salāmat-i nafs wa-badan wa-ḡawāz-i umūr wa-nafāz-i taṣarrufāt...” (in a state of sound mind, body, and spirit, and capable of conducting affairs...).³ Like the Arabic *iqrārāt*, the Persian ones cover a variety of subjects, most of which are connected with financial transactions, and could be certified by a judge, in which case the judge made some indication on the document, usually in the Arabic heading, that he had heard the acknowledgment and judged it to have been made in a legal manner (see plate no. 16).

351. 13×69 cms.

Recto: Twelve lines and five witnessing clauses. Top torn off.

Date: (In Arabic) Last decade of Šauwāl 618 (?)/8-17 December 1221 (?).

Text: Ḥusām ad-Dīn Ūrānbād walad-i — Walī Zada-yi Mu‘aẓẓam Muḥyī d-Dīn — Šāh walad-i Marḥūm Sa‘īd Ūlūbak makes an acknowledgment regarding the disposition of his property, the village of Mas‘ūd in the district of Maqarr Ḥiṣār.

861. 17.8×63.3 cms.

Recto: Six-line heading in Arabic, twenty lines in Persian, five witnessing clauses, and a notation in Persian in right margin. Holes in top third.

Date: (In Arabic) 30 Ġumādā I 712/3 October 1312.

Heading: Huwa l-Musta‘ān. I‘tarafa ‘indī l-Muqirr al-Kafil bi-dālik Abū ‘Abd Allāh Ismā‘īl b. Maḥmūd b. Muḥammad al-Qurašī, al-Qāḍī bi-Bāb ... (one line undeciphered). Ḥāmid Allāh ta‘ālā.

Text: Amīr Zāda [] b. Qaliḡbak b. Amīr Maḥmūd [], known as Aiyūh Ġālī appears in court and acknowledges receipt of 5000 silver dinars as a loan from Sultān Amīr Ādūḡī b. Amīr Yāzilī b. an-Nā‘ib for a period of two and a half months. ‘Alībak b. Ġamāl ad-Dīn b. Mas‘ūd al-Aiyūh Ġālī and Saif ad-Dīn — b.

³ Document no. 871.

Ḍū Kūz (?) b. Nāṣir ad-Dīn Muḥammad al-Aiyūh Ġālī guarantee that the estate and water allotment of قاصان, in the vilayat of İvah in the province of Arrān⁴ shall be indemnity for the debt.

Notation: The debtor agrees to pay 150 dinars at the end of the specified period.

863. 12.8×47.6 cms. (see plate no. 16).

Recto: Three-line heading in Arabic, twenty-one lines in Persian, and nineteen witnessing clauses.

Date: (In Arabic) Šauwāl 706/ April-May 1307.

Heading: Aqarra bi-mā fihi ṭāʿi⁵an. Katabahu Muḥammad b. Muḥammad al-Buḥārī.

Text: Ṭuḡā Timūr b. Karlabī acknowledges receipt of 250 dinars from Malik al-Umarāʾ wan-Nūwāb Iḥtiyār as-Salāṭīn Amīr Ādūḡī b. Yāzili and pledges to pay interest of one dinar per year for ninety years. In the presence of his father, Ṭuḡā Timūr acknowledges that he and his wife will be slaves of Amīr Ādūḡī as long as they live. Karlabī agrees to the sale and acknowledges receipt of the funds.

871. 14.2×89.8 cms.

Recto: Five-line heading in Arabic, twenty-two lines in Persian, five witnessing clauses in Persian, eleven lines in Armenian with a seal, four witnessing clauses in Armenian, and eight lines of Armenian. Water stained; torn at top.

Date: (In Arabic) 30 Šafar 711/17 July 1311.

Heading: — iqrār al-muqirraini — al-maḍkūraini bi-šahādat man a^clamtu šahādatahumā bi-qalamī āḥirahu. Katabahu Muḥammad b. Aḥmad b. ʿAlī l-Ḥasanī.

Text: بایدوس b. ورتیک b. Manwīl an-Naṣrānī l-Mākūʿi⁵ and his son, İvānus Kāsīš مرهیا acknowledge receipt of 2100 gold dinars as loan from Amīr Ādūḡī b. Yāzili, Nāʿib al-Amīr al-A^czam al- — —

⁴ "This district in Transcaucasia between the Kur (Kura) and Aras Rivers." R. N. FRYE: *Arrān*. In: EI², I, 660.

⁵ The *nisba* al-Mākūʿi would indicate that this person, or perhaps his ancestors, were from Mākū, a town and ḥānate in Azerbaijan. KRAWULSKY: *Irān*, 535. Cf. MINORSKY: *Mākū*. In: EI, III, 180-182.

Laškarkaš-i Irān (?) repayable one year from the date of the document. As collateral they have assigned mortgage of the village بولران in the vilayat of Makū⁶ in the district of مستکوه.

874. 17.2×63.3 cms.

Recto: Thirteen lines and fourteen witnessing clauses. Top torn.

Date: (In Arabic) 10 Rabī^c II 740/15 October 1339.

Text: Sultānbak b. Marḥūm Ġālīq, Fāṭima Ḥātūn bint Kīḡankū, and موعلجن bint Zakariyān acknowledge that they sold their share of قاضبان to Nāṣiḥ al-Malik was-Salāṭīn Amīr Kurd b. Marḥūm — Ādūḡī.

881. 12.5×47.7 cms.

Recto: Two-line heading in Arabic, thirteen lines in Persian, and seven witnessing clauses. Holes in heading.

Date: (In Arabic) Late Ša^cbān 708/ mid-February 1309.

Heading: Al-ḥāl ġarā ka-mā ḡakartu. [] Muḥammad [].

Text: Amīr Ḥusain b. Maḥmūd Kurd, ^cAlī b. Kurd, and his brother Bāhrām -- the sons of Aḥmad -- and their sons acknowledge their pledge that they shall not run away nor refuse to serve Amīr Ādūḡī, who is their owner and master.

Verso: Filing notation at bottom left.

882. 16.4×170 cms.

Recto: Six-line heading in Arabic, thirty-four lines in Persian, thirty-nine witnessing clauses, and two notations in right margin. Large gap in heading.

Date: (In Arabic) 10 Ša^cbān 731/19 May 1331.

Heading: Undeciphered.

Text: Amīr Mu^cīn ad-Dīn Sulaimān b. Ġamāl ad-Dīn المبرم —, his brother Amīr Muḥammad, and Amīr ^cIzz ad-Dīn Yūsuf b. al-Marḥūm Amīr Kamāl ad-Dīn acknowledge before a judge and

⁶ Could this be Mākū? See the preceding footnote.

witnesses that they sold to Amīr Kurd b. al-Marḥūm Ādūḡī the Amīnabād farm located in Qarā Bāḡ-i Tuḡān Arslān⁷ for 640 gold dinars.

C. Contracts

Two types of contracts are found among the Persian documents: purchase deeds and leases.

1. PURCHASE DEEDS

All five of the purchase deeds involve real estate; accordingly they all follow much the same pattern, and they include the same data as are found in Arabic deeds for real estate. The Persian deeds begin with the names of the parties to the sale with a statement that on or both are competent to contract it. This is followed by a description of the property in terms of its four boundaries; then the price is specified along with any special consideration that might be involved in the sale. The deed ends with formulas declaring that the property was legally transferred, the date, and witnessing clauses.

854. 24.2 × 83.2 cms.

Recto: Twenty lines and seventeen witnessing clauses.

Date: (In Arabic) Early Dū l-Qaʿda 701/late June-early July 1302.

Text: Amīr ʿAlī b. Muḥammad b. Saif ad-Dīn Malik, the proxy for Arslān b. Saif ad-Dīn, sells the village Ārādakī to Amīr Qāḡār b. Marḥūm Amīr ناصر b. Āqā ملكى for 75 dinars.

Verso: Arabic notation: Şahḥa l-waşl.

⁷ Qarābāḡ is the "name of the mountainous region lying to the north of the middle course of the Araxes River in Transcaucasia." C. E. BOSWORTH: *Qarā Bāḡh*. In: EI², IV, 573. The only reference that I have found to a Tuḡān Arslān who may have been associated with this area is known to have taken part in a military campaign in the Caucasus in the mid-twelfth century. V. MINORSKY: *Caucasica in the History of Mayyāfāriqīn*. In: BSOAS XIII (1949), 32.

856. 17.1 × 30.8 cms.

Recto: Eleven lines and seven witnessing clauses.

Date: (In Persian and Arabic) 7 (?) Ġumādā 706/14 (?) December 1306.

Text: Amīr Ādūġī b. Yāzilī buys the village حاورير from Qiliġ Arslān for 700 dinars.

859. 16 × 64 cms.

Recto: Six-line heading in Arabic (top missing), twenty-three lines in Persian, five witnessing clauses (including one in right margin), and two notations in right margin.

Date: (In Arabic) 6 Ša^cbān 742/15 January 1342.

Heading: Undeciphered.

Text: Amīr Zāda A^czam Sulālat al-Akābir al-^cIzām Muftaḥar wā-Mašhūr-i Arrān Amīr Ḥidr Šāh b. al-Marḥūm Amīr Kurd b. al-Marḥūm Ādūġī buys from ^cAlī Ḥawāġa b. al-Marḥūm Īltā² one and a half sixths of water and the land irrigated by it, owned by the late Īltā² in the district of Qarā Bāġ-i Tuġān Arslān, for 300 dinars.

868 and **869.** 16.4 × 85.9 cms. and 17.5 × 87 cms.

These two fragments were photographed and numbered separately, but 869 is clearly a sheet which was glued to the bottom of 868, so that the two form a single document.

Recto: Eleven-line heading in Arabic, forty-four lines of Persian, nine witnessing clauses in Persian, one witnessing clause in Uigur and two witnessing clauses in Armenian. Holes at the top.

Date: (In Arabic) 30 Ramaḍān 700/8 September 1301.

Heading: Al-Mubāya^ca aš-šar^ciya al-mu^cāqada al-mar^ciya allatī jarā baina l-mu^cāqidain al-maḍkūrain. Šaḥīḥ ^cindī wa-tābit ilaiya wa-ḥakamtu bi-šihḥatihi, Muḥammad al-Buḥārī l-Qādī.

Text: Amīr Ādūġī b. Yāzilī buys the village اغورث in the province of زنگرود for 400 gold dinars from Šams ad-Daula wad-Dīn Maḥmūd Šāh b. al-Marḥūm Muḥammad b. as-Sa^cid.

879. 25 × 61 cms.

Recto: Pious formulas at top in Arabic, fifteen lines in Persian, fourteen witnessing clauses. Top missing.

Date: (In Arabic) 11 Rabī^c II 720/21 May 1320.

Text: Ḥamīd, the proxy of Amīr al-Ḥiğāb, sells a village to Muḥammad b. Kūhyād for 470 dinars.

Verso: One line at top in Uigur script.

2. LEASES

As is the case with the Arabic leases, the Persian ones contain much the same data as purchase deeds, to which mention of the term of the lease is added.

873. 15.7 × 67.5 cms.

Recto: Two-line heading in Arabic, fifteen lines in Persian, and four witnessing clauses.

Date: (In Arabic) 18 Rağab 721/13 August 1321.

Heading: Āğartu lahu iğāratan. Katabahu ʿAbd al-Laṭīf. — taʿrī-ḥiḥi (?).

Text: Aqdā l-Qudāt ʿAbd al-Laṭīf b. al-Maulā Abī l-Manāqib Muḥammad, the proxy of Amīr Kurd b. Amīr Ādūgī, authorizes the lease of the endowments of the village of Fārqār ʿUlyā, known as Balḥūr Ağāğ, in the vicinity of Marand,⁸ with a water allotment from the Aşqān River, to Bahāʾ ad-Dīn ʿUmar Šāh b. al-Marḥūm Ḥawāğa Ḥasan... for 500 acres of grain for 50 years.

880. 12.7 × 17.4 cms.

Recto: Four-line heading, four lines, and three witnessing clauses. Top missing.

Date: (In Arabic) 10 Šafar 747/2 June 1346.

Text: Land in the vicinity of Aḥī اورم is leased to Amīr Aḥmad b. Marḥūm Badr ad-Dīn Maḥmūd for 20 maunds of wheat.⁹

Verso: Accounting (?) notations.

⁸ Marand is a town in Azerbaijan. KRAWULSKY: *Irān*, 537. Cf. MINORSKY: *Marand* In: EI, III, 266-68.

⁹ This document has been classified as a lease on the basis of its content, not its form.

D. Receipts

Two of the Persian documents contain statements that a party received a specified sum of money from another party; one of these documents has been certified. Neither seems to conform to either of the patterns observed for Arabic documents.

661. 12.2×31.8 cms.

Recto: °*Alāma* notation in Arabic, six lines in Persian, three lines in Arabic.

Date: (In Arabic and Persian) 1 Muḥarram 685/27 February 1286.

°*Alāma* notation: Şuḥḥiḥa (?).

Text: A certified receipt for the proceeds from the harvest of a village in the vilayet of ابو عصار, paid to the account of Amīr-i Satūda Sarwar-i Nāmdār Amīr Zāda-yi Mu°aẓẓam Baktamur Bak.

876. 12.4×50.5 cms.

Recto: Six lines in Persian and four witnessing clauses, three of which are in Armenian.

Date: (In Arabic) 15 Rabī° I 713/10 July 1313.

Text: The undersigned Amīr Aḥmad (?) states that he received full payment for a slave girl (*kanīzak*) accompanied by her son.

E. Miscellaneous

In this category I have placed those documents which do not seem to conform to any of the types that have been established for Arabic documents. In several cases my inability to decipher a document has prevented me from making a judgment, and it may well be possible for an expert in Persian palaeography to classify a document in an existing category once the form and content are fully understood.

857. 16×34.2 cms.

Recto: Nine lines and two notes in right margin.

Date: None specified.

Text: A letter (?) concerning children and property.

858. 11.9 × 27.3 cms.

Recto: Heading, six lines, and one witnessing clause. Hole at top and in text.

Date: (In Arabic) 13 Šauwāl 748/16 January 1348.

Text: The headmen of the village of أفلو announce their intention to sell certain property.

Verso: Accounting (?) notations.

860. 17.4 × 47.6 cms.

Recto: Nine lines and two witnessing clauses. Holes in text.

Date: (In Arabic) 678/1279-80.

Text: Certification of sale (?).

862. 13.8 × 44 cms.

Recto: Seventeen lines and a notation in top margin.

Date: 1 Šauwāl is mentioned in the text.

Text: A letter (?) from a man in Damascus, informing his sister that Arslān Āgā and Šaiḥū are being sent (?) to fetch her to Damascus.

867. 19.2 × 66.1 cms.

Recto: Sixteen lines and three witnessing clauses. Hole in top.

Date: (In Arabic) 13 Rabī^c II 710/9 September 1310.

Text: This document concerns the sale (?) of the fief (*iqṭāʿ*) of Zakarīyā b. aṣ-Šāḥib al-Marḥūm Muḥammad. Amīr Ādūḡī is mentioned.

870. 16.3 × 45 cms.

Recto: Eight lines and five witnessing clauses.

Date: (In Arabic) 15 Dū l-Ḥiġġa 703/19 July 1304.

Text: A statement by a former owner that his slave, Ġulām Ḥusain, has been sold with his wife and children to Ādūḡī Āqā.

872. 12.6 × 64 cms.

Recto: Pious formula in Arabic at top, three-line heading in Arabic, seventeen lines, nine witnessing clauses, and a pious formula at bottom.

Date: (In Arabic) Rağab 604/ January-February 1208.

Heading: Contains the name Aḥmad al-Buḥārī.

Text: Şadr ad-Dīn grants a farm to his son.

Verso: This side is covered with penmanship exercises.

878. 11 × 47.5 cms.

Recto: Three-line heading, twelve lines, and two witnessing clauses at bottom.

Date: (In Arabic) Late Şafar —.

Text: Record of a property transaction.

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APPENDIX

A LIST OF THE DOCUMENTS IN NUMERICAL ORDER

For the sake of convenience a list of the documents is provided below in the order that they have been numbered. Each document is identified by type and the year of issue. The page number refers to the page in this catalogue where the document is discussed.

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3. *Murabba^ca*, 781/1379, p. 31.
4. Scroll decree, 781/1379 (?), p. 26.
5. *Murabba^ca*, 784/1382, (?) p. 32.
6. *Murabba^ca*, 766/1365 (?), p. 32.
7. *Qiṣṣa* with *marsūm*, 777/1376, (?), p. 38.
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10. *Qiṣṣa* with *marsūm*, 780/1378 (?), p. 38.
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12. Scroll decree, 780/1378 (?), p. 27.
13. *Qiṣṣa* with *marsūm*, 770/1368 (?), p. 39.
14. *Murabba^ca*, 785/1383, p. 33.
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16. *Iqrār*, 789/1387 (?), p. 190.
17. *Šahāda*, 790/1388, p. 249.
18. *Iṣhād*, 784/1384 (?), p. 225.
19. *Iqrār*, 708/1308, p. 190.
20. *Waqfiya*, 768/1366, p. 318.
21. Estate inventory, 796/1394, p. 63.
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23. *Muṭāla^ca*, 796/1394, p. 52.
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29. *Šahāda*, 745/1344, p. 254.
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31. Court record, duplicate of nos. 32 and 650, 797/1394, p. 262.
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38. *Iṣhād*, 765/1364, p. 242.
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41. *Iqrār* (Persianate), 722/1322, p. 192.
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43. Purchase deed, 785/1383, p. 281.
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45. *Fatwā*, n.d., p. 323.
46. Lease, 747/1346, p. 297.
47. Marriage contract, 770/1369, p. 302.
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69. *Muṭālaʿa*, n.d., p. 54.
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73. *Muṭālaʿa*, n.d., p. 55.
74. *Qiṣṣa*, n.d., p. 41.
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97. Lease, 783/1381, p. 297.
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تمهيد

يرجع الفضل في اتخاذ قرار بكتابة هذا الكتاب دون غيره الى الاستاذ أليك هارمان المدير السابق للمعهد الالماني للابحاث الشرقية في بيروت اذ ان حماسته الشديدة لكتابي حول وثائق الحرم الشريف ورغبته في الموافقة على قبول فهرست هذه الوثائق للنشر ضمن منشورات المعهد جعلتاني أقنع بتأجيل نشر المخطوطة التاريخية من عصر المماليك التي كنت احرقها وتكريس كافة طاقاتي لهذه الوثائق . ونظراً لأهمية الوثائق فاني لست بنادم على هذا القرار . ولذلك يسعدني أن أقدم جزيل شكري للأستاذ هارمان لما قدمه من المساعدة في هذا المجال . كما انني أود أن أشكر أيضاً الأستاذ جرنوت روتر ، المدير الحالي للمعهد ، والدكتور ولفجانج كولر لاشرافهما على طباعة هذا الكتاب .

ولم يكن بالامكان أبداً إخراج كتاب كهذا إلى حيّز الوجود بدون التشجيع والدعم اللذين تلقيتهما من جامعة ماكجيل . ولهذا فاني أحب تقديم تقديري إلى الأستاذ شارلز آدمز ، المدير السابق لمعهد الدراسات الإسلامية في جامعة ماكجيل الذي أقنعني بأنه من واجبي أن أقوم بسفر إلى القدس في عام ١٩٧٨ علماً بأنه كان يدرك عدم رغبتني في الذهاب الى هناك . وقد كان رأيه صائباً ، إذ أنني لو لم آخذ بهذه الفرصة لفقدت ما تبين مؤخراً بأنه يستحق المجازفة في حتمول البحث . ولذلك أقدم الشكر ثانية الى الاستاذ آدمز وكذلك إلى الأستاذ والتر هتشفلد العميد السابق للدراسات العليا في جامعة ماكجيل ، وذلك للدعم المالي الذي وضعاه تحت تصرفي والذي بدونونه لم يكن بالاستطاعة تصوير الوثائق في القدس . ولبعض الاصدقاء في القدس أود مرة أخرى أن أعبر عن إعجابي لتصميمهم على مساعدتي في إنجاز العمل وتخطي الصعوبات ، أذكر منهم آمال

ابو الحاج وعصام عواد في الحرم الشريف ، وكرستل بينت ونيكولس ستنلي برايس في المعهد البريطاني للآثار . انني سأبقى شاكرًا لهم دوماً لمساعدتهم وحسن ضيافتهم .

اما فيما يتعلق بالتحضير لهذا الكتاب ، فاود ان اشكر آمال ابو الحاج وليندا نورثروب على السماح لي بتحقيق هذا العمل بالرغم من أنه كان ضمن مخططاتهما للبحث . وانتي مديّنة للعديد من زملائي في جامعة ماكجيل لسماحهم لي في الأوقات المناسبة وغير المناسبة بالإطلاع على بعض الخطوط العربية غير المتداولة . وأشكرهم لصبرهم وحسن لطافتهم اللذين كانا جزءًا من المساعدة القيمة التي قدموها لي : اميل وهبة أحد القائمين بالإشراف على مكتبة معهد الدراسات الاسلامية كانت له اليد الطولى في هذا الخصوص . وانتي مديّنة أيضاً لعدد آخر من الزملاء أخص بالذكر منهم الأستاذ عيسى بلاطة وهدى لطفي وماري باخوم وحنان عواد . ومن الذين ساهموا في دراسة الوثائق الفارسية الدكتور هاشم كمالي الذي تكرم بتزويدي بترجمات لبعضها ، واحمد موسوي الذي قام بتلخيص وثائق أخرى . هذا بالاضافة الى انني أود أن أعبر عن امتناني لخسرو حسيني وروشن سيزر ويان وريهو والأستاذ اونير ترغاي لمساعدتهم في حل بعض المشاكل التي ظهرت في النصوص الفارسية . وغني عن البيان هنا أنني آخذ المسؤولية على عاتقي عن أي خطأ يظهر في هذا الفهرست مهما كان نوعه . كما أرغب في تقديم شكر خاص الى سلوى فرحيان زميلتي في المعهد للكفاءة والترحيب اللذين تحلت بهما خلال تزويدي بالمراجع من مكتبة المعهد وغيرها من المكتبات .

وأخيراً أود تقديم شكري إلى جميع أفراد عائلتي القريب منهم والبعيد في مونتريال وولاييتي نيو هامبشير وتينيسي الذين ساهموا إلى حد كبير بالتخفيف عني أثناء تحضير هذا الكتاب ولو أنهم كانوا يفضلون لو انني مشغول بأمر أقلّ عزلة .

فَهْرَسُ الْوَثَائِقِ الْإِسْلَامِيَّةِ فِي الْحَرَمِ الْقُدْسِيِّ الشَّرِيفِ

تَأَلِيفُ
دُونَالْدِ پ. لِيْتِل

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يُطْلَبُ مِنْ دَارِ النُّشْرِ فَرَانْتِسْ شَتَايْنِر . بِقِيْسَبَادَتْ

المعهد الألماني للأبحاث الشرقية
بيروت ، لبنان - ص.ب: ٢٩٨٨
طُبع في المطبعة الكاثوليكية

فَهْرَسُ الْوُثَائِقِ الْإِسْلَامِيَّةِ
فِي الْحَرَمِ الْقُدْسِيِّ الشَّرِيفِ

نصوص ودراسات
سلسلة يُصدّرها
المعهد الألماني للأبحاث الشرقية في بيروت

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نُصُوصٌ وَدِرَاسَاتُ
سِلْسِلَةٍ يُصَدِّدُهَا
المعهد الألماني للأبحاث الشرقية في بيروت
٢٩

فهرسُ الوثائق الإسلامية في الحرم القدسي الشريف

تأليف
دونالد پ. ليتل

بيروت ١٩٨٤
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